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Editorials

JUSTICE IN ONTARIO—SPEEDY AND SURE

Rabbi Maurice N. Eisendrath

Worthy of highest commendation and widest publicity is the forthright and unequivocal decision recently handed down by Sir William Mulock, chief justice of Ontario, in sentencing William A. Phillips, Ku Klux Klansman of Hamilton, Ontario, to three months' imprisonment, after Phillips had appealed the fifty dollar fine imposed by a lower court. Rarely have we had the pleasure of reading a more clear and unambiguous statement which reads in part as follows: "There is no substantial dispute as to what are the facts in this case. A *mob of men* (italics our own) appeared at the residence of Mrs. Sault. Amongst the occupants of this house was a girl named Jones. One of the mob . . . requested the girl to come to a car in front of the house. She complied. She *saw the mob* and being *requested* to get into the car, she did so. No physical force was used, but . . . she acquiesced because of *being intimidated by the large* body of men, some fifty or seventy-five . . . disguised with hoods extending from the top of the head to the knees. . . These facts show illegal interference with her liberty. The motive of the accused and his companions is immaterial. The accused and his companions took it into their own hands to interfere with her rights. In doing so they not only committed an illegal offense as regards to her, *but also a crime, against the majesty of the law*. . . It (the law) is the supreme dominant authority controlling the conduct of everyone and *no person however exalted or high his power is entitled to do with impunity what that lawless mob* did. The attack of the accused and his companions upon the rights of this girl was *an attempt to overthrow the law of the land*, and in its place to set up *mob law*, *lynch law*, to substitute lawlessness for law enforcement which obtains in civilized countries. . . Mob law, such as is disclosed in this case, is a step in that direction, and, *like a venemous serpent*, whenever its horrid head appears, *it be killed, not merely scotched*. . . We are therefore of the opinion that the monetary fine imposed by the magistrate was a wholly inadequate punishment, *a travesty of justice*, and we substitute therefore imprisonment *for the term of three months*. This being the first case of this nature that has come before the court, we have dealt with the offense with *great leniency* and the sentence here imposed is not to be regarded as a precedent in the event of a repetition of such an offense."

This is a magnificent verdict indeed, and one deserving of being heralded from the very housetops as a glowing example of the sure and speedy dispensation of justice in the Province of Ontario. Scarcely two months have passed since the day this dastardly deed was perpetrated, and yet within that short space of time the case passed from the lower to the higher courts, and called forth such a frank and outspoken decision. Chief Justice Mulock and his colleagues are deserving of our unmitigated praise for as long as such sturdy and fearless champions of the law remain in our courts there is naught to fear.

To be sure, Mr. Phillips has now assumed the role of the afflicted and persecuted martyr. Still prostituting the name of the Nazarene and the religion of his followers, this leader of the "lawless mob" maintains that he is "happy to serve a term in prison for such a worthy cause," and like all true and noble Klansmen, he is willing to "*sacrifice freedom for Christianity and Country.*" His Country has already repudiated this brand of patriotism; it now remains for his *Church, through ist official spokesmen, to voice, in no uncertain language, this perversion of its lofty ethical teachings.*

There is one sense, however, in which Phillips actually is a martyr—or at least a scape goat. Between fifty and seventy-five men composed that mob which took the law into its own hands. Two others, in fact, were actually brought to trial in the magistrate's court, and were dismissed on the specious and flabby technicality that they were not masked at the moment that they were apprehended, though there was not the slightest doubt as to their participation in this "crime against the majesty of the law." Throughout the stirring decision of the Appelate Court, Justice Mulock has used the phrase "the accused *and his companions.*" Three times it occurs: "The motive of the accused *and his companions* is immaterial. Their action was unlawful;" "the attack of the accused *and his companions* took it (the law) into their own hands;" "the attack of the *accused and his companions* . . . was an attempt to overthrow the law of this land." This is strong language. The inference is unmistakable. The "accused and his companions" were equally guilty of "lèse majeste." They were all accomplices in the selfsame crime. Two of them were actually brought to judgment and were allowed to go scot free. The rest, whose identity could easily be ascertained, were not even censured. Surely if the inadequate fine originally imposed on Phillips was a "traversy on justice," this imprisonment of a single man out of a mob of over fifty is likewise a miscarriage of the law. It is a pity indeed that such a ringing judgment as was read by Sir Mulock was not passed upon all the accessories to the deed.

It is small wonder then that the Klan, still audacious and not in the least humbled, at a mass meeting held *following* the Chief Justice's decision, has the consummate insolence to say that "an innocent man, standing up for Christianity . . . and fighting immorality in its worst form, is compelled to suffer imprisonment." And impudently it inquires, "Is the court in this particular case *upholding immorality and vice and suppressing Christianity?*" Surely this is "contempt of court" in its most literal connotation!

We anticipate that it will not be long before Chief Justice Mulock will be among those favored with an epistle from the Imperial Knights of the Ku Klux Klan of Canada; as will Mr. Justice Middleton who sharply reminded Phillips for upholding the purity of his motives that "hell likewise was paved with good intentions." If the Klan is to be "not merely scotched, but killed" to quote the Chief Justice again, not merely Phillips, but "his companions" likewise ought be punished and thus this ardent knight errant of Nordic supremacy be rescued from his "happy martyrdom."

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MONTREAL SOCIAL

Dr. M. L. Ship, Metcalfe Street, visited in New York.

Jacob Stewart, Roslyn Avenue, spent last week-end in Detroit.

Mr. and Mrs. C. B. Fainer and family, 4297 Esplanade Avenue, have moved to their new home at 771 Upper Belmont Avenue.

Gene Kruger spent a week in Richmond, Virginia, visiting his sister, Mrs. Harry Jonas.

Mrs. I. M. Levy, of New York, is visiting her mother, Mrs. M. Lefcort, Querbes Avenue.

Mrs. A. Friendly and children, of Shawinigan Falls, who were the guests of Mrs. C. Winter, Park Avenue, have returned.

Madame Olga Lieber has left to spend a few days in New York and Atlantic City.

Mrs. J. Simon, of Halifax, N.S., is visiting Mr. and Mrs. Max Harris, Decarie Blvd., for a month.

Mrs. Herman Mendelsohn, and children, Pauline and Marvin, of Toronto, who were visiting Harry Gordon, Vendome Avenue, have returned.

Mrs. Mort Kamins, of Peekskill, New York, who spent two weeks visiting her grandmother, Mrs. L. Aronson, Park Avenue, is returning home on Sunday.

Mrs. S. M. Rothman, de l'Epee Avenue, is in New York for two weeks.

Mr. and Mrs. Alex Friedman, Marlowe Avenue, spent a week at Waterbury Inn, Vermont.

Miss Odie Goldwater entertained at a bridge Tuesday, April 22, in honor of Mrs. Mort Kamins, of Peekskill, New York. Misses Myrtle Stein, Gladys Levitt, Estelle Levitt, Rose Levitt, Hilda Kaminsky, Rose Scheffer, and Mrs. Maurice Erlanger were there.

B. Silverman, Davaar Avenue, who has been in New York for some time, has returned home.

Mr. and Mrs. S. Phillips and baby, Atwater Avenue, spent Passover holidays in Cornwall, Ont., the guests of Mr. and Mrs. J. J. Phillips.

Miss Annie Gordon, Vendome Avenue, is visiting friends in New York.

Mrs. O. Cohen entertained at a linen shower and fourteen tables of bridge at Kupchik's Grill, in honor of Miss Ethel Rosenberg, a bride of July.

Misses Ethel Snowball and Anne Taveroff were joint hostesses at five tables of bridge at the latter's home, Labadie Street, in honor of Miss Ethel Rosenberg, a bride-elect of July 1.

Miss Eva Bindman, Querbes Avenue, is visiting in Boston, the guest of Miss Ann Banks.

Mr. and Mrs. M. Usher, Metcalfe Avenue, and son, Moe, have left to attend the wedding of their son, Abe, to Miss Rose Leventhal, of Brooklyn, N.Y.

Miss Jane Bress spent last week-end in Boston the guest of her cousin, Miss Ann Banks.

Dr. and Mrs. I. Gornitsky and baby Mervyn, have been spending the Passover holidays with the latter's mother, Mrs. W. Goldberg, of New York. Mrs. Gornitsky and baby will remain in New York until the latter part of June.

Dr. S. J. Usher, Girouard Avenue, has left to attend the wedding of his brother, Dr. B. Usher, to Miss Ruth Polecheck, of Milwaukee.

Harry Rothschild, of Ansonville, Ont., is home for the Passover holidays with his parents, Mr. and Mrs. M. Rothschild, Redfern Avenue.

Mrs. N. Ship, St. Catherine Street West, entertained at a bridge Wednesday, April 16, Mesdames D. Moore, L. Moore A. Pearlman, S. Josephson, M. Grief, H. Kramer, S. Cohen, M. Ship, J. Silverman, F. Luber, M. Mintz, W. Richer, I. Stern, Belson, and Misses Sarah Ship, Mary Stevens, and Ada Pearlman. Mrs. S. Cohen poured the tea. Mrs. D. Moore assisted in serving. The table was decorated with tulips.

Miss Odie Goldwater, Esplanade Avenue, spent last week-end in Cornwall, Ont., with her uncle and aunt, Mr. and Mrs. A. Dover.

Miss Pearl Gould, Edward Charles Avenue, who spent the past two weeks in New York has returned.

Mr. and Mrs. I. Rogatko, (formerly Dora Urovitch) are living on Mount Royal Avenue West.

Mrs. A. Mendelsohn, 2086 Tupper Street, entertained twenty-five people in honor of guests from New York City.

Mrs. S. Kaufman, Bernard Ave. W., entertained at four tables of bridge in honor of Miss Rae Kaufman, whose engagement to Ben Beutel has been announced. Among those present were Mesdames J. Shmelzer, M. Pascal, J. Beutel, L. Rosen, A. Schwartz, B. Cohen, J. Birnbom, S. J. Littner and Misses, Edith Beck, Esther Beutel, Rita Pearson, Mary Soloman, Esther Perlman, Lily Gruber, Sadye Dankner, Molly Cohen. The guest of honor was presented with a bridal handkerchief.

Miss Elvira Gomez, of New York, is visiting her aunt, Mrs. Maurice Levi, Clarke Avenue, Westmount.

Mr. and Mrs. M. Silverstein and son, Robert, Grovehill Place, and Mrs. A. Silverstein, Vendome Avenue, spent two weeks in Atlantic City and New York.

Mrs. S. Reichback, Comte Street, who was visiting in New York, is expected home this week-end.

Mr. and Mrs. Harry Lieb, formerly Miss Mary Avrith, have returned from their honeymoon and spent the Passover holidays with the bride's parents, Mr. and Mrs. S. Avrith, Deacon Road. Mr. and Mrs. Lieb were married February [illegible] and have toured the South spending [illegible] weeks at Palm Beach and Miami Beach, Florida. The couple left for their home at Seaside Heights, New Jersey.

S. Ferguson and daughters, Annette and Dena, of Syracuse, N.Y., motored to Montreal and were the guests of Mr. and Mrs. Sol Kerzner, Northcliffe Avenue.

Mrs. S. Dobrofsky, Bishop Street, is home from Toronto.

Mr. and Mrs. David M. Bilsky, of Ottawa, were the guests over the

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... Jeannette Ein, of Brooklyn, ... York, who was visiting her ... Mr. and Mrs. S. Ein, Sher... Street West, is going home ... week.

... H. Levine, Stuart Avenue, ... luncheon hostess at the Wind... and bridge at home Wed... April 23, for Mrs. M. Switz... New York.

... and Mrs. Harry Cohen and ... Bloomfield Avenue, motor... Ottawa and will be guests of ... and Mrs. Lazarus Greenberg ... week-end.

... M. Dobrofsky, Bishop Street, ... ing three weeks at Mt. Cle...

... and Mrs. Samuel Hart, Sher... Street West, have returned ... Toronto.

... J. Hoffman, St. Viateur ... West, is visiting her brother, ... Joseph Brody, in New York.

Mrs. Myer Solomon was hostess at the tea hour at Ogilvys' Thursday, April 24, for Mrs. Myer Switzman, of New York.

Mr. and Mrs. Nat Littner, Park Avenue, who motored to Albany, N.Y., for the holidays, returned April 21.

Miss Sophie Segal was hostess at a personal shower and bridge at her home, 548 Old Orchard Avenue, Thursday, April 17, as a courtesy to Miss Tillie Chinks, a bride-elect of June 12. Prizes were won by Misses Shay Wynne, Freda Morowitz, Belle Pomerance, Anne Scholnick, Nancy Wynne, Freda Pomerance, Kate Rudnicki, Gertrude Michaels, Celia Hirsch, Anne Chinks and Mrs. P. Segal. Miss Sarah Segal assisted in serving.

Mrs. Sigmund Katz, Esplanade Avenue, entertained at three tables of bridge, April 17, Mr. and Mrs. S. Rosenberg, Mr. and Mrs. S. Silverhart, Mr. and Mrs. S. Benedik, Mr. and Mrs. I. Corber, Mr. and Mrs. I. Hirschorn, Mr. and Mrs. I. Litwack, and Mr. and Mrs. S. Schmerer. Prizes were won by S. Roll and Mesdames I. Hirschorn and I. Corber.

Miss Sadie Switzman is entertaining at a theatre party Saturday, April 26, for Mrs. Myer Switzman, of New York.

Mrs. Sam Shenkman and son, Marcil Avenue, are back from Rochester, N.Y., Detroit and Toronto.

Mrs. I. Hirschorn, Henri Julien, entertained at three tables of bridge April 19, Mr. and Mrs. Sigmund Katz, Mr. and Mrs. S. Schmerer, Mr. and Mrs. Kaiserman, Mr. and Mrs. G. Tanshim, Mrs. M. Hoppenheim, Mrs. Payne, Mrs. M. Granofsky and Miss Lily Hirschorn. Prizes were won by Mrs. S. Katz, G. Tanshim and Mrs. Hoppenheim.

Dr. and Mrs. Myer Solomon were hosts at a dinner at the Queens' Hotel Sunday evening, April 20, in honor of Mrs. Myer Switzman, of New York.

Miss Frances Ein, Sherbrooke Street West, entertained at a bridge in honor of Miss Jeannette Ein, of Brooklyn, N.Y. Prizes were won by Misses Doris Covshoff and Cecil Greenblatt.

Miss Ray Ross, of Toronto, is visiting her sister, Mrs. Sam Shenkman, Marcil Avenue.

Mrs. Samuel N. Comens, of Bethlehem, Pa., who was visiting her mother, Mrs. L. Shuman, De l'Epee Avenue, is going home on Saturday.

Abe Schachter, St. Joseph Blvd., returned April 17 on board the "Olympic" from Europe.

Mrs. M. R. Crelinsten is back from Ivry, Que.

Mrs. Myer Switzman, of New York, who spent the holidays with her parents, Mr. and Mrs. S. Ein, Sherbrooke Street West, is returning home this week-end.

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Mrs. J. Postner, Duverger Avenue, entertained at the tea hour Friday, April 18, for Mrs. Samuel N. Comens, of Bethlehem, Pa. Guests were Mesdames I. Salonin, and S. Solomon and Misses Bertha Brooke, Mary Lecker, Stella Popovitch, and Anne Frank.

Miss Bertha Brooke, Durocher Avenue, entertained at a bridge in compliment to Mrs. Samuel N. Comens, of Bethlehem, Pa. Misses Isabel Jacobs, Rose Breitman, Clara Solomon, Dorothy Bramson, Dorothy Goldstein, and Anne Frank and Mrs. John Carr were there. Prizes were won by Misses Clara Solomon and Rose Breitman.

KNIGHTS OF BALFOUR

Knights of Balfour met at Montreal Young Judaea, Sherbrooke Street West, Sunday, April 13. Harry Hockenstein, the president, read a report. Moses Rudner read an essay on Lord Balfour. The Knights of Balfour unanimously accepted an invitation to a social sponsored by Misses R. Schrieber and E. Hockenstein at 4118 City Hall.

CLUB SOCIAL

"Our Club" held a social at the home of the president, Miss Mary Aronoff. Bridge was played. Prizes were won by Misses Grace Haznof, Rae Taresofsky and Ida Bier, a guest who recently returned from New York. Miss Ray Haznof who spent the winter in St. Louis was also a guest. The president entertained with a story. Refreshments.

ENTERTAINS CLUB

Miss Milly Lazarovitch entertained at bridge Friday evening, March 21st, for the Variety Girls, Misses Sara Vinegor, the leader; Toba Amos, Pearl Cohen, Ida Cramer, Tillie Jacobson, Sara Mazoff, Sara Naran, Rae Novalker, Frances Rothstein, and Claire Winikoff. Prizes were won by Misses Rae Novalker and Claire Winikoff.

VAUDEVILLE AND DANCE

A springtime vaudeville and informal dance will be given to aid the Scholarship Fund of the Dufferin Educational Society, Saturday, May 10th., at the Annex Ball-Room, 224 Fairmount Avenue West. Friends invited. Information from Miss Sarah Miller, Walnut 5433-W.

SCOTCHOGRAMS

A Jewish merchant in Pittsburgh began to grow uneasy when a large debt owed him by a customer in St. Louis was not paid on the date previously agreed upon. He asked his secretary to send a severe telegram to the debtor, demanding payment.

"But make it a short one," he cautioned, for he was very parsimonious.

After a few minutes the secretary returned with a draft of his telegram for approval by the merchant. The proposed wire read, "Your debt is past due, please remit at once."

"Are you *mishugge*?" he angrily demanded of his secretary. "Who ever heard of sending such a long drawn out telegram? It would cost me a fortune to send telegrams like that. You don't seem to care how much you spend of other pepole's money."

The merchant then reduced the telegram to one word.

"Nu?" it read.

An hour later the merchant received an answer, almost equally brief.

"Sha, sha!" it read.

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Montreal Hadassah

Miriam Brainin Ortenberg Chapter met at the home of Mrs. S. Schneiderman, 484 Champagneur Avenue, Tuesday evening, April 15. In the absence of Mrs. M. B. Goldstein, Mrs. F. Harris presided. Mrs. O. Isakson reported on the Agricultural School Brick Campaign. The guest speaker was S. B. Haltrecht, on "Jewish Contributions to European Civilization." Mrs. F. Harris thanked the speaker and Mrs. A. H. Rabin seconded it. Miriam Ortenberg Chapter met at the home of Mrs. S. Venis, 235 Villeneuve West, Monday afternoon, April 21. Mrs. F. Harris presided. Mrs. O. Isakson reported on the Agricultural School Brick Campaign. Mrs. F. Harris read an article entitled "The Will to Freedom—Passover as a Symbol in Jewish History," by Dr. Shmarya Levin. Next meeting takes place at the home of Mrs. I. Goldman, 5170 Jeanne Mance Street. Guest speaker, Mrs. J. Cohen.

Rachel Levinson Chapter met Monday, April 21, in Shaar Hashomayim Community Centre. At the next meeting, April 28, an informal address will be given by Miss Bertha Meyer. Monday, May 5, a bridge will be given, the place to be announced later.

Queen Esther Chapter met at Zionist headquarters April 21. A food sale takes place May 26 with Mesdames M. A. Fine, M. Leon and H. Freed as convenors and Mesdames Rubin Garmaise and M. Rosenberg in charge of the tea shoppe. Monday, April 28, Mrs. B. Perelmutter will be at home to the chapter at her residence, 232 Querbes, at 3 p.m.

YOUNG JUDAEA

Sunday, March 20, at 9 p.m. the Daughters of Hebron entertained at a concert, in the hall of the Zionist Headquarters, in aid of the second annual Young Judaea Scholarship Campaign. Program: recitation, Miss Estelle Tritt; Russian dance, Miss Phyllis Kahn. A one-act play was given by Mary Croft, Libby Steinberg, Phyllis Rabin, Percy Rabin and Ella Helfenbaum.

Phyllis Kahn gave a toe dance. S. H. Abrahamson, Supervisor of Montreal Young Judaea, spoke. Another one-act play was given by Jean Shizgal, Louis Isaeson, Phyllis Kahn, Estelle Chuch and Ella Helfenbaum. Miss Bessie Efross was the piano-accompanist for the choir and the dances. Miss Anne Gross, leader of the Group, was presented with flowers by Miss Jean Circle. Miss Anne Gross, assisted by Miss Ida Leshinsky, were convenors.

Knights of Sharon met Monday, April 21, at 8 p.m. A program was given by R. Zesloff, L. Leiffer, S. Stern, L. Liberman, and H. Spoon. R. Rosenberg was appointed representative for the National Fund Campaign. Literary meeting Monday, April 28. D. Halperin is leader of this club.

Tuesday night, April 22, the students of the Leaders Training Class took their final examinations. Those who qualify will be given certificates which will entitle them to lead groups next year.

Wednesday night, April 23, The Radiants of Zion held a bridge, in aid of the second annual Young Judaea Scholarship Campaign. There were 15 tables. The program included a play given by Misses Ida Elenbogen, Lilly Zelman, Mary Revinsky and Tillie Zelman. Miss Molly Katzoff recited.

JEWISH NATIONAL FUND

Among the Golden Book inscriptions received at the Headquarters of the Jewish National Fund of Canada, were the names of Michael Parks, of Estevan, Saskatchewan, inscribed by his relatives and friends; Howard Garnet Isman, of Kamsack, Saskatchewan, by the Kamsack "Lovers of Zion;" and Hyan Rome, of Vancouver, B.C., by his parents and relatives, on the occasion of their respective bar-mitzvahs.

CLUB SOCIAL

Mrs. S. Schrieber gave a reception for the North End Hebrew Ladies Social Club at her home, 4118 City Hall. Miss R. Schrieber sang and played the piano.

Y. M. H. A.

The last of the series of Inter-Club Dances will be held in the Dance Hall Sunday, April 27th. The Knights of Blue-White, a progressive Senior Club, have taken charge.

All departments of the building will be open to business and professional men members Wednesday, April 30th.

The following three plays will be given in repertory style by the Senior Dramatic Society May 7th and 8th: Peretz Hirshbein's, "With the Current," Rufus Learsi's, "His Children," and Fay Ehlert's, "The Undercurrent." The cast will be announced shortly.

The Yiddish Dramatics Group will present Tuesday, April 29th, two plays in Yiddish. They are: "Nit Mitt Alemein" by Jane Rose; and "Yemen die getter lieben," by S. Daixel.

On Sunday, May 11th., a combination program will be given in the Auditorium to celebrate Lag B'Omer, Mother's Day, and the closing of the Sunday School. Parents of the Sunday School children may bring their youngsters. Other parents are requested to come alone. Mass meeting of Junior and Juvenile members Sunday, May 18th.

Y. W. H. A.

Two Y.W.H.A. Intermediate Clubs, "Excelsiors" and "We Moderns," are sponsoring a dramatic evening, Sunday, April 27th., to be held in the Y.W.H.A. Auditorium, 3561 St. Urbain St. The programme consists of two plays, "Mrs. Ploddings-Schmidts' Nieces", and "The Exchange" presented by the "Excelsiors" and "We Moderns" respectively. Program: a piano duet, by Florence Davidovitch and Rose Mandelker; songs, Rebecca Herscovitch. Friends invited. Doors will be closed 8.30 p.m.

WELFARE LEAGUE BOOK NOOK

Books at the Welfare League Book Nook include: "Galaxy," by Susan Ertz; "Pure Gold," Roivaag; "Diana," Emil Ludwig; "Coronet," Manuel Komroff; "Atmosphere of Love," André Maurois; "The Hidden City," Philip Gibbs; "And Co.," Jean Richard Bloch; "Dark Journey," Julian Green; "A Gallery of Women," Theodore Dreiser; "Good Companions," J. B. Priestley; "Jews Are Like That," Analyticus; "Wolf Solent," John Cowper Powys. Books received this week; "Kindness in the Corner," T. F. Powys; "Love's Illusion," J. D. Beresford; "The Great Meadow," E. Maddox Roberts; "They Loved Too Young," Lesley Storm; "The Car of Croesus," Ernest Poole. A few library discards are on sale. Girls in charge of the library on Monday are: Miss Miriam Blumer; Tuesday, Miss Rhoda Lande; Wednesday, Miss Sybil Glickman; Thursday, Miss Rose Block; Friday, Miss Dorothy Blumenthal.

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Bar-Mitzvahs

Mr. and Mrs. N. Engelberg, entertained at four tables of bridge Tuesday, April 15, in honor of their son Myer's bar mitzvah. Guests were Mr. and Mrs. J. Brasloff, Mr. and Mrs. D. Robbin, Misses Molly Levine and Bessie Levine, Mrs. Sam Greenberg, Mesdames Dave Forester, L. Hammer, J. Packer, Joe Fisher, Frank Pistrich, S. B. Schwartz, A. Herscovitch, and L. Lazare. Prizes were won by Mesdames L. Hammer, J. Packer, and S. B. Schwartz, and Miss Molly Levine.

Engagements

Rabbi and Mrs. Edward N. Calisch, of Richmond, Virginia, announce the engagement of their daughter, Miss Helene Doris Labenberg, to Gene Henry Kruger, son of Mrs. Joseph Kruger and the late Mr. Kruger, of Westmount. Marriage takes place May 8, at the Plaza Hotel, New York.

Mr. and Mrs. Louis Salomon announce the engagement of their youngest daughter, Freda Florence, to Moe A. Fels, son of A. Fels and the late Mrs. Fels.

Mr. and Mrs. Solomon Vineberg, Hutchison St., announce the engagement of their daughter, Pauline, to Morris Edward Coshof. Wedding to take place June 8th.

Approaching Marriages

The marriage of Ruth, daughter of Mr. and Mrs. Polecheck, of Milwaukee, Wis., to Dr. B. Usher, son of Mr. and Mrs. Max Usher, Metcalfe Avenue, Westmount, takes place April 27 in Milwaukee.

The marriage of Rose, daughter of Mr. and Mrs. David Leventhal, of Brooklyn, N.Y., to Abraham Usher son of Mr. and Mrs. Max Usher, Metcalfe Avenue, takes place Sunday, April 27, in Brooklyn, N.Y.

The marriage of Miss Leah Fried, daughter of Mr. and Mrs. M. Fried, to Dave Schaffer, son of Mr. and Mrs. J. Schaffer, takes place June 22, at Beth David Synagogue with Rabbi S. Herschorn officiating.

Mr. and Mrs. F. Louis, Western Avenue, announce the engagement of their daughter, G. Olga, to Dr. E. M. Lourie, of Johannesburg, South Africa. Marriage takes place early in June in London.

A good reputation is a desirable thing to have but neither a person nor an institution can afford to try the experiment of living on a past reputation. Every day finds the world under new conditions, and as with the world so is it with the individual. The ability and character to meet these new conditions is not entirely guaranteed by the success with which conditions were met in the past. Thus Goethe: "He only earns his freedom and existence who daily conquers them anew."

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F. F. Cohen, *Editor.*

Contributing Editors

Rabbi Maurice N. Eisendrath Rabbi Harry J. Stern.

I wholly disapprove of what you say and will defend to the death your right to say it.—Voltaire to Helvetius

Canadian Jewish Review invites correspondence on subjects of interest to the Jewish people, but disclaims responsibility for endorsement of the views expressed by the writers. All correspondence must be signed with the full name of the writer.

Temple Emanu-El
4128 Sherbrooke Street West
Rabbi Harry J. Stern

Services Friday, April 25th, at 8.15 p.m. Sermon: "Who is the Good Jew?" Saturday services, April 26th, at 11 a.m. Sermon: "Ethics of the Fathers."

Friday evening, May 9th, Rabbi Michael Aaronsohn, Field Secretary of the Union of American Hebrew Congregations, will occupy the pulpit at the Temple. With the United States as his pulpit and with persons of all faiths as his listeners, Rabbi Aaronsohn has traveled more than 100,000 miles in the last six years. In the Argonne Forest engagement in 1918, he received a wound which resulted in loss of his eyesight. However, he completed his work at the Hebrew Union College and the University of Cincinnati, in 1923. He was born and reared in Baltimore, Md., and now lives in Cincinnati. He is chaplain of Galbraith Post, American Legion, in the latter city.

Sessions in all departments commencing at 10 a.m. Sunday, April 27th, Joint Assembly of High School and Junior Departments will be in charge of Miss Frances Katz and her class, "Jewish History Achievement Tests" prepared by the Department of Synagogue and School Extension will be given in all classes next Sunday morning. Rabbi Stern was in charge of the Joint Assembly last Sunday morning and interpreted the symbols of Passover. The second issue of the "Shofar," the school magazine, is off the press. The following pupils contributed articles: Moss Goldstein, Sydney M. Medine, Edmund Gordon, Sylvia Blumenthal, Alfred Israels, Elmer W. Finklestein, Riva Margolick, Lloyd I. Stern, Melvin Vineberg, Isidore Finkelstein and Margery Bercovitch. This issue was dedicated to Nathan Gordon, K.C., President of Temple Emanu-El. The Religious School raised $100 in the Hebrew University Scholarship Campaign conducted by Young Judaea. A special programme is being planned for Sunday, May 11th., in the observance of "Mother's Day."

At the services last Sabbath evening, the child of Mr. and Mrs. Maurice Singer was blessed and named Sylvia Rona.

The congregation extends sympathy to the family of Mrs. Nathan Wolfe, who died Thursday, April 17th.

Shaare Zion Congregation, Clarement Avenue, below Sherbrooke Street. Rabbi Julius Berger.

Services: Kabbolas Shabbos 6.45 p.m. Sabbath at 9 a.m. Torah Reading Sheminee Haphtorah II Samuel Chapter 6 Verse 7 to Chapter 7 Verse 17. Sermon: "Who is your Neighbor?"

Congregation extend condolence to: Louis Wolfe and family on the loss of their mother, Rebecca Raisman Wolfe; Mrs. Z. Ratner and family on the loss of their mother, Sarah Muransky.

At Victoria Hall Tuesday, April 29, at 8 p.m. Professor R. R. Thompson head of accountancy Department at McGill University will lecture on Palestine, under the auspices of the Men's Club of Shaare Zion. Admission free.

Classes resume, Sunday, April 27, at 10 a.m. There are approximately six more teaching Sundays before the school closes for the season.

Men's Club met Wednesday, April 16, and discussed affiliation with the Federation of Men's Clubs of America. Officers of the Club are: B. Goldenberg, president; B. Kauffmann, secretary; and Geo. Bessenman, treasurer.

Sunday, April 27, Miss Paula Weiser and Jack Rosenbloom will be married at Chevra Kadisha Synagogue by Rabbi Berger, Tuesday, April 29, Miss Rose Ruth Daniels to Gabriel Danziger at the Mount Royal Hotel.

Shaar Hashomayim, Rabbi Herman Abramowitz, Cote St. Antoine Road, Corner Kensington.

Sedra-Shimini: Friday services at 6.30 p.m. Sabbath Morning Services at 9.00 o'clock. Reading from the Torah: Leviticus, Chap. 9, verse 1 to Chap. 11, verse 47. Reading from the Prophets: II Samuel, Chap. 6, verse 1 to Chap. 7, verse 17. Mincha Services at 6.30 o'clock. Maariv at 7. Next Friday Evening Services at 7.45. (daylight saving time) Weekday Services: Morning at 7.30. Evening at 8. Sermon: "Obedience to Authority." The New Moon of Iyar will be blessed this Sabbath and takes place on the Monday and Tuesday of this coming week.

Women's Auxiliary last meeting Wednesday, May 14th, at 3 p.m. in the Auxiliary Room. Joseph Cohen, K.C., M.L.A., will speak on the Jewish School Bill.

Last Thursday afternoon, the Junior Congregation heard a Pesach story told by A. Klein, and an illustrated story on "A Trip through the Emek Jezreel," by I. M. Konowitz. Services will be resumed Saturday at 10. Pupils entering the city-wide Palestine Contest will receive sets of questions and guides.

The Sunday School sessions will be resumed this Sunday at 10. (daylight saving time). Preparations for the Lag B'Omer program to be given on May 18th, have begun under the direction of Joseph W. Gordon, Dramatic Director.

The two post-graduate classes that have been meeting this year as a part of the Institute of Jewish Studies are formulating plans for the closing exercises of the year.

Beth David Congregation, 422 St. Joseph Blvd. West, Outremont. Rabbi S. Herschorn.

Saturday services take place at 8 and 9 a.m. Sermon on the portion of the Torah for the week. Choir rehearsal at 7.30 p.m. Tuesday. On the first day of Passover, Dr. Z. Cohen spoke on behalf of the United Talmud Torahs. Rabbi Herschorn's sermon Sunday last was on "International Justice." The Sisterhood met Thursday last, April 17. The musical programme consisted of violin and piano selections by Jack and Abe Corber. Mrs. J. Scherff won the raffle donated by Mrs. Steinberg. Hostesses were Mesdames M. Rockenstein, M. Rivenovitch, S. Schwartz and I. Cohen.

ANNUAL BANQUET

The annual banquet of the Jewish Literary and Historical Society of Canada takes place at the Mount Royal Hotel, Sunday, May 4, at 8.30 p.m. Addresses, readings, music and a symposium on a subject to be selected by the gathering from a proposed list constitute the programme.

UNITED SISTERHOOD

United Sisterhood of the West End met April 16, at 1889 Notre Dame Street West, Mrs. M. Gradinger presided. Miss D. Gradinger was presented with an umbrella for having sold the most tickets and bringing in the most money for the programmes for the dance. Mrs. A. Markowitz was presented with a loving cup for bringing in the first money. Miss D. Gradinger gave vocal and piano solos. Mrs. A. Parkin was hostess. Money collected $[illegible].

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OFFICERS ELECTED AT COUNCIL LUNCHEON

Members Hear Judge Mary Grossman of Cleveland, Ohio

Judge Mary Grossman, of Cleveland, Ohio, spoke on "The Court as a Social Agency" at the annual luncheon of the Council of Jewish Women in the Ball Room of the Windsor Hotel Wednesday, April 23, at 12.30 p.m. She was introduced by Mrs. Max Bernfeld, who presided. Mrs. Bernfeld, after three years' presidency will be succeeded by Miss Leah Jacobs, as president-elect. Miss Jacobs is a graduate of McGill University, is an active member of Delta Phi Epsilon sorority, president of University chapter of Hadassah, vice-chairman of the Library Committee of Neighborhood House, and secretary of the Talmud Torah Auxiliary.

Miss Alton Goldbloom thanked Judge J. O. Lacroix, of the Juvenile Court, who spoke briefly. Mrs. Joseph Freedman read the secretary's report. Mrs Ben Bernstein, mezzo-soprano, sang, accompanied by Miss Miriam Silverman. At the head table were Mrs. Max Bernfeld, Judge Mary Grossman, Judge J. O. Lacroix, Mrs. Bernfeld, Mrs. J. Freedman, Mesdames Adolphe Gardner, Philip Fram, Miss Leah Jacobs, Mesdames M. P. Solomon, Martin Wolff, A. Rubinovich, Miss Mary Vineberg, Mesdames A. Goldbloom, S. Saxe, J. Fine, H. Hart, George Shapiro, Miss Ray Aronson, Mesdames Sol Vineberg, Ben Bernfeld, Miss Miriam Stein, Mesdames I. Rubinovich, D. M. Chorlton, H. C. Sabloff, J. Levinson, Senior, D. Levi, A. M. Rabinovitch, A. Levin, H. Levine, B. Bernstein and Misses Mary Marks and Mildred Silverman. A presentation was made to Mrs. Max Bernfeld. The Executive of the Council gave a dinner party Wednesday evening at the Montreal Reform Club. Judge Mary Grossman was an honor guest at the dinner party. The new officers are: Honorary presidents, Mrs. S. W. Jacobs, Mrs. Max Bernfeld; honorary vice-presidents, Mrs. Ben Gardner, Mrs. Al. Lesser, Mrs. Martin Wolff; president, Miss Leah Jacobs; 1st vice-president, Mrs. Sol. Vineberg; 2nd vice-president, Mrs. N. P. Salomon; 3rd vice-president, Mrs. B. Rubin; 4th vice-president, Mrs. Irwin Rubinovich; corresponding secretary, Mrs. Joseph Freedman; recording secretary, Mrs. Adolphe Gardner; treasurers, Mrs. Philip Fram, Mrs. Joseph Fine; assistant-treasurer, Miss Ray Aronson. Committees: Programme, Mrs. Alton Goldbloom, Mrs. David Levi, Mrs. Martin Wolff. Juvenile Aid, Mrs. Bernard Gardner. Big Sister, Miss Mary Vineberg. Scholarship Fund, Mrs. Isaac Kert. Membership, Mrs. H. Ross, Mrs. H. C. Sabloff, Mrs. Max Firestone, Miss Mary Marks. Orphans' Home Sewing, Mrs. D. M. Chorlton. Co-Operative, Mrs. M. Greenblat, Miss Mary Vineberg. Immigration, Mrs. Martin Wolff. Hospitality, Miss Leah Jacobs, Mesdames Sol. Vineberg, B. Rubin, I. Rubinovich, N. P. Salomon. Neighborhood House, Mrs. A. M. Rabinovitch. Bulletin, Mrs. Ben Bernfeld, Miss Miriam Stein, Mrs. Martin Wolff. Advisory, Mesdames Alton Goldbloom, S. Saxe, David Levi, D. Tannenbaum, M. Margolick, H. Livingstone, Leo Livingstone, S. Leopold, A. B. Ilievitz, Jos. Levinson, M. Kirsch, Arthur Simon, A. Z. Cohen, W. S. Montefiore, S. Cooperstone, A. J. Alexander, Jay Wolff, I. N. Pesner, A. Pesner, A. Fine, A. J. Goldner, Arthur Levin.

Convenors of the luncheon were Mrs. Harry Levine and Miss Mary Marks. Camp Committee is: Chairman, Mrs. Max Bernfeld; secretary, Mrs. Sol. Vineberg; treasurer, Mrs. Geo. Shapiro; Advisory, Mrs. H. Hart; Miss Mary Vineberg, Mesdames H. Mendelsohn, I. Kert, M. Kirsch, M. Robinson, Michael Morris, Frenkiel, Joseph Fine, Adolph Fine, J. C. Zacks.

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Deaths

On Friday, April 18th, Sarah Muransky, died in her 90th year, mother of Mrs. Z. Ratner. Funeral was from her daughter's residence, 106 Marlowe Ave., Sunday, April 20th, at 2:30 p.m. to Shaar Hashomayim Cemetery.

Rebecca Cohen died Thursday, March 27, at Stocks Farm Cheetham, Manchester, England. She is survived by her husband, Jacob Cohen; three sons, Harry, Louis, and Sidney; and three daughters, Sarah, Jennie and Bessie.

Frances Goodman, aged fourteen years, daughter of Mr. and Mrs. Phillip Goodman, died March 26. She is survived by her mother and father, two sisters, Helen and Jennie. New Cut, South East 1, London, England.

Mrs. Miriam Hornstein, widow of the late Sholom Hornstein, died in her sixty-third year Sunday night April 20, at the home of her son-in-law, Dr. Jack Klineberg, Hollywood, California. Surviving her are, one son, Max Hornstein, of Montreal;

IN MEMORIAM

Benjamin Gross—In dear memory of a beloved Father and devoted Husband who passed away, April 19th., 1929. We mourn our loss.

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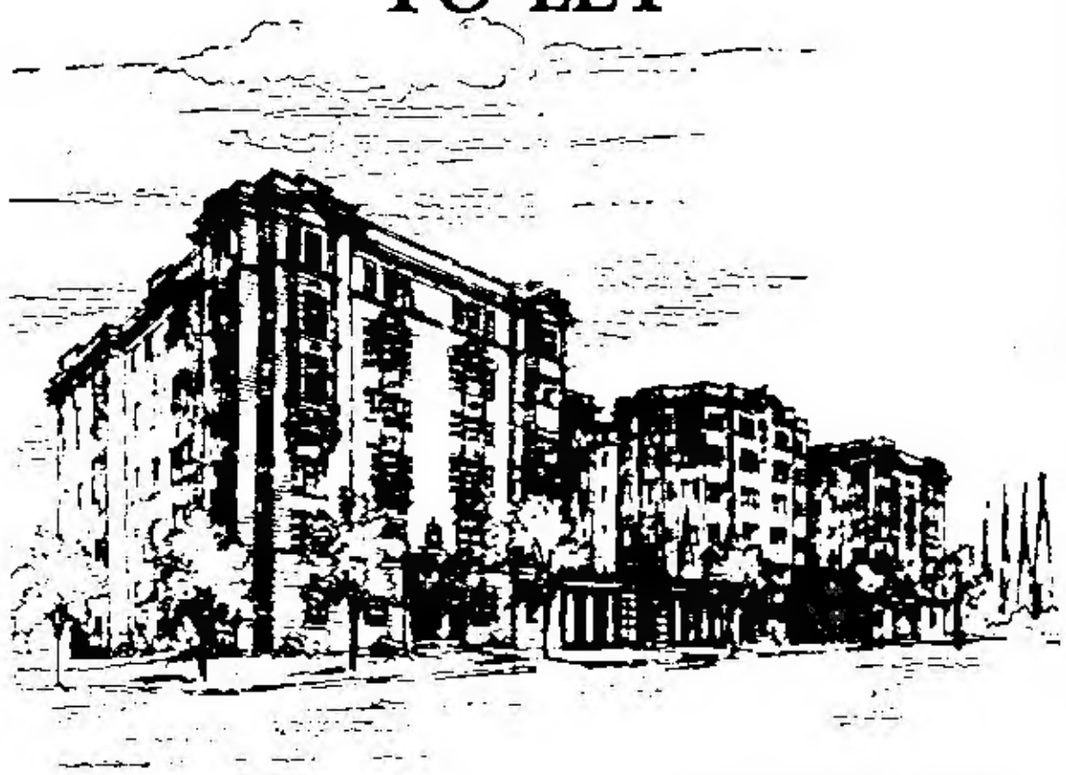

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and six daughters, Mrs. M. Yancovitch, of New York; Mrs. W. Chan, of Chicago; Mrs. B. Feldman, and Mrs. J. Klineberg, of California; and Mrs. H. Leibovitch and Mrs. A. Musicant, of Montreal; and ten grandchildren. Funeral was held Monday April 21.

Anna Rachel Goldenberg, age 68, died Friday, April 18, at Three Rivers, Que. Funeral took place Sunday, April 20, from the home of her daughter, Mrs. B. Parnass, 5218 Hutchison Street, to the Spanish and Portugese Synagogue cemetery. She is survived by her husband P. Goldenberg; three sons, Bernard, Boyer and Rueben; and three daughters, Mrs. B. Parnass, Mrs. P. Altman, and Miss Minnie Goldenberg; twelve grandchildren and 1 great grandchild. She was a member of Beth David Synagogue. Mrs. Goldenberg came here 45 years ago from Russia and was a resident of Montreal for thirteen years, living the remainder at Three Rivers, Que.

Constant thought will overflow in words unconsciously.—Bryon.

A vacant mind is open to all suggestions, as the hollow mountain returns all sounds.

CORRECTION

Toronto, April 21st, 1930.

Editor,
Canadian Jewish Review,

Please correct the mistake which you made in featuring the York-Piper Building in your issues of April 11th and 18th, wherein you state that L. Coldoff & Company are the owners of the York-Piper Building.

This is not correct. The owners are the York-Piper Company Limited, of which Mr. S. Kronick is President and Mr. M. Mat[illegible], Vice-President.

Your very truly,

L. Coldoff.

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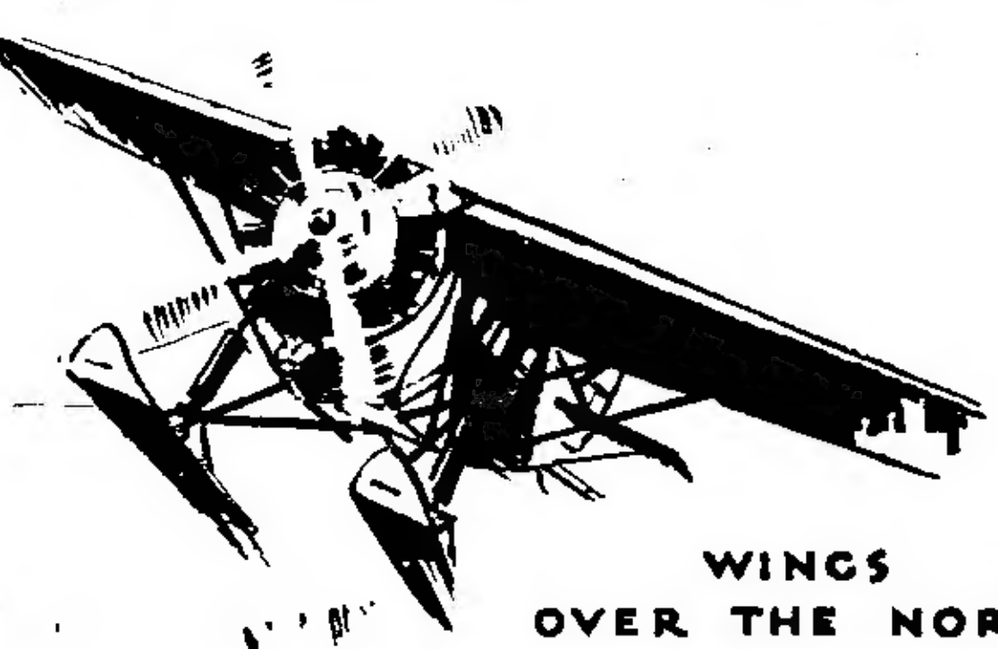

WINGS OVER THE NORTH

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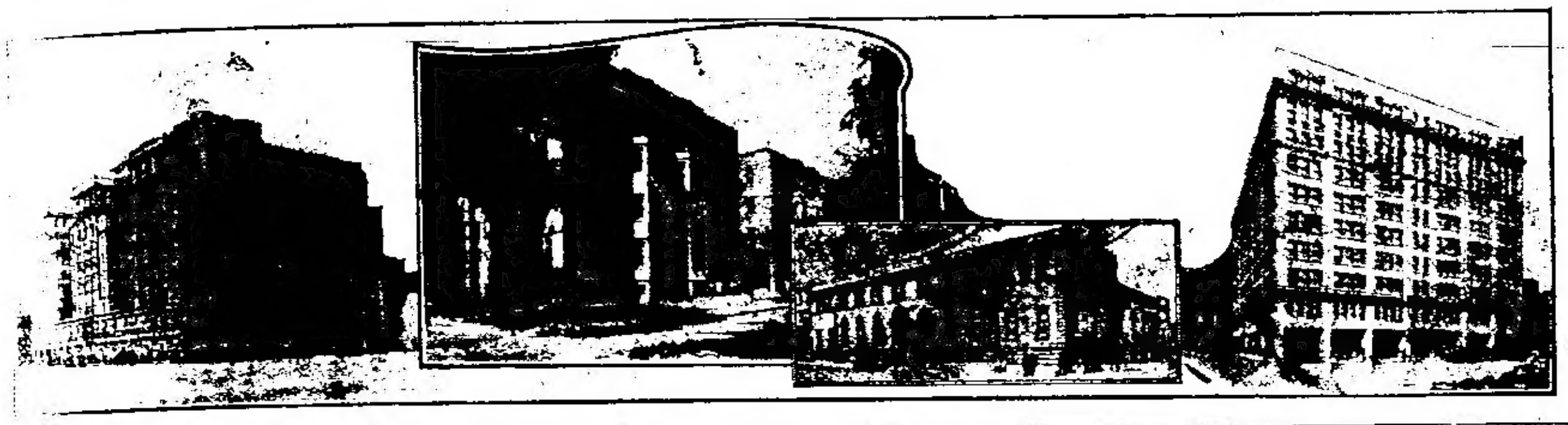

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REALTY NEWS

Apartment House to Cost $1,000,000

The triangle of ground bounded by Cote des Neiges Road and Westmount Boulevard, one of the most enviable situations in Montreal, is to be the site of a new million dollar apartment building, the Trafalgar. Its name commemorates the fact that in the early days of Montreal the whole property on the surrounding slope was known as the Trafalgar property. The exact origin of the name is not definitely known, but it dates so far back that it is thought to have been given by contemporaries in memory of Nelson's famous victory over the combined Spanish and French fleets in 1805.

On the death of Donald Ross, the whole estate passed to the well-known girls' school — Trafalgar Institute. The plan was to erect the school on the Cote des Neiges site, but this was found impracticable and the land was later sold.

The property has a frontage of 192' 3" on Cote des Neiges Road and 141' 6" on Westmount Boulevard, with a total area of 30,101 square feet. It was sold by W. K. G. Lyman and H. G. Marpole to Joseph Gersovitz through the agency of the Westmount Realties Company at a price in the neighborhood of $3.25 per square foot.

The location is a most desirable one, being within walking distance of the uptown shopping and theatre district, and at the same time high up the mountain slope, surrounded by the finest homes and only separated by the width of the road from Mount Royal Park. The view from the Trafalgar will be one of the finest in the city.

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REALTY NEWS

M. Cummings sold to the city of Montreal lots Nos. 1-16, 17, Montcalm ward, measuring 40 by 57 feet, without buildings and fronting on Papineau avenue for $1,300.

A. Rolland sold to F. Zadorozny, et al, southwest part of lots Nos. 4680-178, 179, northeast part of 179 city of Verdun, measuring 50 by 80 feet, with buildings bearing the civic Nos. 5978 to 5984, fronting on Verdun avenue, for $17,000.

Mrs. S. Ostrovsky, sold to R. Archambault, lots Nos. 7-374, 375 St. Edward ward, measuring 50 x 50 feet, with buildings, 5801 to 5807 St. Hubert street, and 805 to 807 De Fleurimont street, for $16,000.

R. Archambault sold to Mrs. S. Ostrovsky lot No. 11-1076-18 St. Michael ward, with buildings 6460, 6462 Clarke street for $6,500.

E. Seguin et Uxor sold to B. Feldman lot No. 10-230a St. Michael ward, measuring 24 x 68 feet, with buildings 5455, 5457 St. Dominique street, for $4,500.

Fear is a state of feebleness that leaves us defenceless in face of the victorious attacks of our enemies.—Goethe.

Arab Says Britain Favors Jews

The British Government is carrying out its mandate in Palestine along lines unfair to the Arabs, His Eminence, Hay Ameen El-Huseini, the Grand Mufti of Jerusalem, said April 16 at London.

"The British are pursuing a policy favoring the Jews in Palestine," said the Grand Mufti, who came here to negotiate with the Government regarding the future of the Holy Land. "Britain has not only been unfair to the Arabs, but has deliberately broken pledges which she gave the Arabs.

"The Balfour Declaration pledging Britain's help in establishment of a national home for the Jews in Palestine conflicts with an important pledge given Arabs by Great Britain in 1915 through its representative, Sir Henry MacMahon, then the High Commissioner of Egypt. This pledge was enforced by Great Britain on two occasions in 1818.

"The aim of all Arabs is directed to formation of a United Arab kingdom embodying all Arab states. Palestine shall be one of these states and the Palestinian Jews will enjoy their full rights and liberty the same as Jews do in America and England. In fact, they will enjoy the same rights and privileges Arabs themselves enjoy.

"The only settlement that can be effected in regard to the holy places is to protect and enforce the status quo," he said in reference to the conflict between religions in Palestine which was the cause of the bloody rioting last August. "And end must be put to intrigue and hostility by one community against another. As to the Burak-El-Shareff (the Wailing Wall where Jews pray) it is the west wall of the mosque of Alaska and none but Moslems may use it except under the privilege which we give non-Moslems -- merely to visit it as they would any other historic place."

Persons who abuse this privilege must be responsible for any outbreaks such as those of last August, he warned.

OTTAWA

Miss Lillian Franklin is home from the University of Toronto for the holidays visiting her parents, Mr. and Mrs. J. M. Franklin.

Mr. and Mrs. M. Monson entertained at a dinner party at their home in honour of the bar mitzvah of their son, David. The guests included Mrs. E. Sugarman, Mrs. I. Silverman and M. Kaufman, of Montreal.

Mr. and Mrs. T. F. Diamond announce the engagement of their daughter, Flora, to Phil Dubinsky, son of Mr. and Mrs. B. Dubinsky.

Miss Marjorie Herman spent Passover week in Montreal.

A children's Passover concert was held in the Talmud Torah Hall under the direction of Mr. and Mrs. A. Endelman. Miss Edith Molot was accompanist. Three short plays were presented. Program: recitations, M. Goldsmith, J. Hartman, D. Torontow, I. Aisenberg, S. Azmier, I. Ginsburg, N. Hyman, S. Rabinovitch, H. Baylin, H. Bloom, J. Ginsburg, B. Beckman; dance, Rachel Cohen.

Born, at the Ottawa Civic Hospital, Monday, April 14th, to Mr. and Mrs. Sam Katz, a son.

Sherbrooke, Que.

Sam Weinstein, Brooks St., is leaving Monday evening for Boston where he will remain.

Mrs. Joseph Schwartz, Montcalm St., spent a few days in Montreal.

Mr. and Mrs. Abe Trager, of Magog, motored here Sunday and were the guests of Mr. and Mrs. Joseph Schwartz, Montcalm St.

Jack Echenberg, Victoria St., spent a few days in Montreal on business.

Mrs. Jack Franklin, of Montreal, spent a week in Thetford Mines, the guest of Mrs. Maxwell Weinstein.

Louis H. Bernstein spent a few days in Montreal.

A. D. Smith, Court St., motored to Montreal for a few days.

Mr. and Mrs. Harry Cohen, of Montreal, spent the week-end in Sherbrooke the guests of Mr. and Mrs. Ben Cohen, Gillispie St.

Frank Pollock, High St., spent a few days in Montreal.

Leon Echenberg was in Windsor Mills for a few days.

Samuel Echenberg spent the week end in Montreal the guest of his sister, Mrs. Saul Usher.

Miss Freda Steinberg, of Montreal, spent the past few weeks here visiting her parents.

IT'S DANGEROUS

Schwartz hired a new colored porter for his clothing factory. The man proved to be shiftless and unsatisfactory, and when Saturday came he was discharged. The following Monday Schwartz was bewildered to find his place of business clean as a pin when he arrived and inside he found the colored man busy as a bee, dusting and cleaning.

"I thought I discharged you on Saturday," said Schwartz.

"Yes, suh," was the answer, "and please don't ever do it again; mah missus gave me de dickens when she heard it!"

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(Continued from last week)

V

They met again a number of times and conversed briefly. Their talk was not so serious as it had been on the first occasion. Reb Moshe told Arthur something about his travels, which had been very wide. He had visited Jewish communities in Persia, in the Caucasus and North Africa. His last long journey had been to Rumania, where the Jews were sore beset. Arthur had been reading of pogroms and threats of pogroms in that country and he was a little astonished at Reb Moshe's sorrowful but quite calm and almost business-like attitude. He spoke of this. Reb Moshe said. "Most Western Jews take the attitude of benevolent Gentiles. They are astonished that their pretty sentiments have not been more effectual. They almost begin to forget their World War. But we from the East always knew that we were living in a barbarous world, a world without love, a world unsaved. What do you expect?"

They were walking side by side once more as on that first occasion. A sharp wind was blowing and made speech difficult. Dark was falling and the street lamps were lit. Arthur should have taken the subway to go home. But he kept within the grave rhythm of their silent striding. It almost seemed to him as though he were companioned for the first time in his life and also as though for the first time he was beside some one who, in the deepest sense of life itself, held some instruction for him. In all this there was nothing mystical. On many points Reb Moshe was an uninstructed man. Nor did Arthur for a moment repudiate his own points of view as a modern man and a man of science. But through Reb Moshe even when Reb Moshe did not speak, he reached a source of spiritual rectification, of readjustment in those depths that lie below the reason and its operation. . . . At last he stopped. Elizabeth was probably at home this evening. She never waited for him. She considered that in the manner of a reproach and an unspoken infringement of liberty. For that very reason he was anxious to be punctual. . . . He stopped. Reb Moshe turned to him.

"We have had a wonderful talk." Arthur smiled. Reb Moshe said: "Another old saying: The Way is not communicated by any report or any book but from soul to soul."

Arthur shook his head in wonder. "Why haven't I ever before heard these marvelous things that you're always quoting? Even from my father?"

A subtle look came into Reb Moshe's eyes. "You are probably better acquainted with the sayings of a certain Rabbi Jehoshua of Nazareth. Well, even he said something about the lost sheep of the house of Israel, didn't he?"

Elizabeth was just ready to sit down to dinner when Arthur arrived. She jumped up and kissed him on the cheek. "Arthur, I've finished the book. I'll take it to 'Gene tomorrow." She had not kissed him for weeks. He looked at her. She seemed far away from him, divided from him by a bright and infinitely long corridor. And that feeling smote with a sharp sorrow upon his heart. He forced himself to seem interested and even enthusiastic. But as he spoke Elizabeth seemed curiously enough to withdraw herself again and to remember something she had forgotten and to regret the impulse with which she had greeted him. So silence fell between them, a grievous silence, full of clamorous unspoken thoughts and difficulties. Elizabeth finally said that she was going to a late informal party at Prout's. She had promised to come if her book was done. And, thank God, it was. She asked Arthur whether he wanted to come along. He lookeed into her eyes.

"Do you really mind, Elizabeth, if I don't?"

She lifted her head in her old way. She was incapable of dishonesty. "I'm sorry Arthur, but I'm afraid I don't." She got up. "But I honestly don't think it's entirely my fault. You don't seem to take any interest any longer in any of the things you used to. I wonder if you realize yourself how you've withdrawn yourself."

"I?" he said "I?"

She shivered. "Can't you think of anything but *that?* Is that—"

"A Jewish trait?" he finished for her.

She leaned her hands on the table. She forced her tone to be gentle. "I don't want to quarrel, dear Arthur. I don't for a moment pretend that I've been a satisfactory wife to you. Isn't it true, just the same, that you too have become estranged from me?"

He leaned back in his chair and looked up at her. "Yes, Elizabeth. I've been preoccupied by things that I couldn't share with you. Perhaps I wouldn't have become so preoccupied if you had made what I call a home for me. On the other hand, I'm not sure even of that. So I'm infinitely willing to call it all square."

She lingered; she wanted apparently to say more; but either the impulse died or the words would not come—the right words. She went out with an involuntarily wounded gesture.

Next evening she stayed at home with a little air of purposefulness and brought a book with her into Arthur's study. She had not done that for many months. They read, each pretending to be more absorbed than was the case, each tingling a little within. Both were relieved when they heard the bell ring and heard the maid go to the door. A moment later, unannounced, stepped in Reb Moshe Hacohen. Arthur jumped up impulsively. Elizabeth's eyes were large and round and almost frightened. Arthur took his friend's hand and led him to Elizabeth. "My wife."

Reb Moshe smiled a very winning smile. He said to Elizabeth: "I have taken the liberty of coming because Doctor Levy and I are kinsmen."

Arthur laughingly explained to Elizabeth the matter of the kinship. But Elizabeth could not for the life of her take her eyes from Reb Moshe's hat. It was there on his head. Was it glued on? She had never heard of such a thing before. She did not stop to consider that it was a trifle. A trifle under the aspect of eternity, even if the man had merely forgotten. That black hat loomed to her as the sudden symbol of something infinitely alien and dangerous and rancorous and terrible of which her husband was a part. This was a Christ-killer. . . . This black man. . . . Arthur read Elizabeth at this moment, read her sorrowfully, read the very depth of her ancestral consciousness. . . . Suddenly in the silence rose Reb Moshe's voice, rich and mild. He turned to Elizabeth.

"Millions of pious people in the world, my child, keep their heads covered and bare their feet in holy places." Then very slowly he took off his hat and revealed his head still covered by a round little cap of black silk.

Arthur urged him to sit down. Elizabeth had relaxed and smiled faintly. But there was still a remnant of terror in her eyes. Reb Moshe had sat down beside her and was watching her.

"All day long," he said. "I have been thinking of a story that happened not long ago in a Jewish village in Poland."

"Pease tell it," Arthur urged him.

"The son of one of our orthodox rabbis"—Reb Moshe turned to Elizabeth—"was stricken with a dangerous and infectious illness. The boy had to be taken to the hospital and in the confusion and grief the rabbi and his wife forgot to lock the door of the house. In the night thieves stole in. The rabbi's wife heard them and alarmed the rabbi. He went down and found the thieves and said to them: 'Whatever you have taken, good people, I freely give you in order to release you from the sin of theft. But be careful not to drink from the silver cup you have taken, for it has been used by a person ill of a dangerous and infectious illness.'"

Reb Moshe leaned back in his chair. Elizabeth's eyes sought Arthur's. They were moist.

"You know, Arthur, I can see my father doing that?"

NOTICE IS HEREBY GIVEN that Irene Rebecca Zingiesser, of the City of Montreal, and Province of Quebec, will apply to the Parliament of Canada at its next Session for a Bill of Divorce from Benjamin Caplan, of the said City of Montreal, Merchant, on the ground of desertion and adultery.

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"My wife's father," Arthur explained, "is a Christian clergyman."

Reb Moshe nodded. "Real Christians are capable of Jewish actions."

Elizabeth stiffened again. Arthur himself thought that Reb Moshe should have struck another note. But he knew under his friend's mildness there was a stern and uncompromising conviction. To break the strain Arthur said with a smile:

"You didn't come, Reb Moshe, to tell us *mnasses*" — he saw Elizabeth wince ever so slightly at his use of the Yiddish expression — "you have something on your mind."

Reb Moshe nodded. "Our brethren in Rumania are permitted neither to live nor die. We are sending an American commission to investigate. One member of the commission should be a physician and, if possible, a psychiatrist. Will you go?"

Arthur got up. The thought agitated him. He walked over to the mantlepiece. "Why have you thought of me? I can scarcely understand Yiddish."

Reb Moshe slipped his hands into the sleeves of his *caftan*. "There are three reasons. You are not poor. You can afford to miss your practice for two months. We both belong to a family that has always sought to serve all Israel and to sanctify the Name. The last reason is that it will do you good."

Arthur looked at his wife. "What do you think, Elizabeth?"

She was prim and crisp, a rare attitude for her. "It might be a very interesting experience for you. You've certainly gone stale on New York and all our friends and interests."

Reb Moshe followed Arthur with his eyes. "Well, Doctor?"

Arthur shrugged his shoulders. "I can't tell you tonight Reb Moshe, whether I'm going. I have to think it over. It involves more for me than just the trip and the work."

Reb Moshe got up. "Don't go unless the thought gives you joy. There is no good in gloom. There is no virtue in forcing yourself. But I would like to know soon."

"Can I have a week to decide in?" Arthur asked.

"A week. But no more."

He took Reb Moshe to the door. When he came back Elizabeth was still sitting in the study, leaning forward with folded hands.

"Do you think you will go, Arthur?"

A little flame seemed to be burning in him. But he looked upon Elizabeth and she recalled to him earlier years and love and brought streaming into his consciousness the bright busy American world of which he had so wanted to be a part. And the flame flickered and died and a revulsion of feeling came over him against the thought of Rumanian *Ghettos* and *caftaned* Jews and Reb Moshe himself.

"I don't know," he said. "I doubt it." He went to her and touched her hair. "Elizabeth," he said, softly.

She looked up at him. "You did love me once, Arthur, didn't you?"

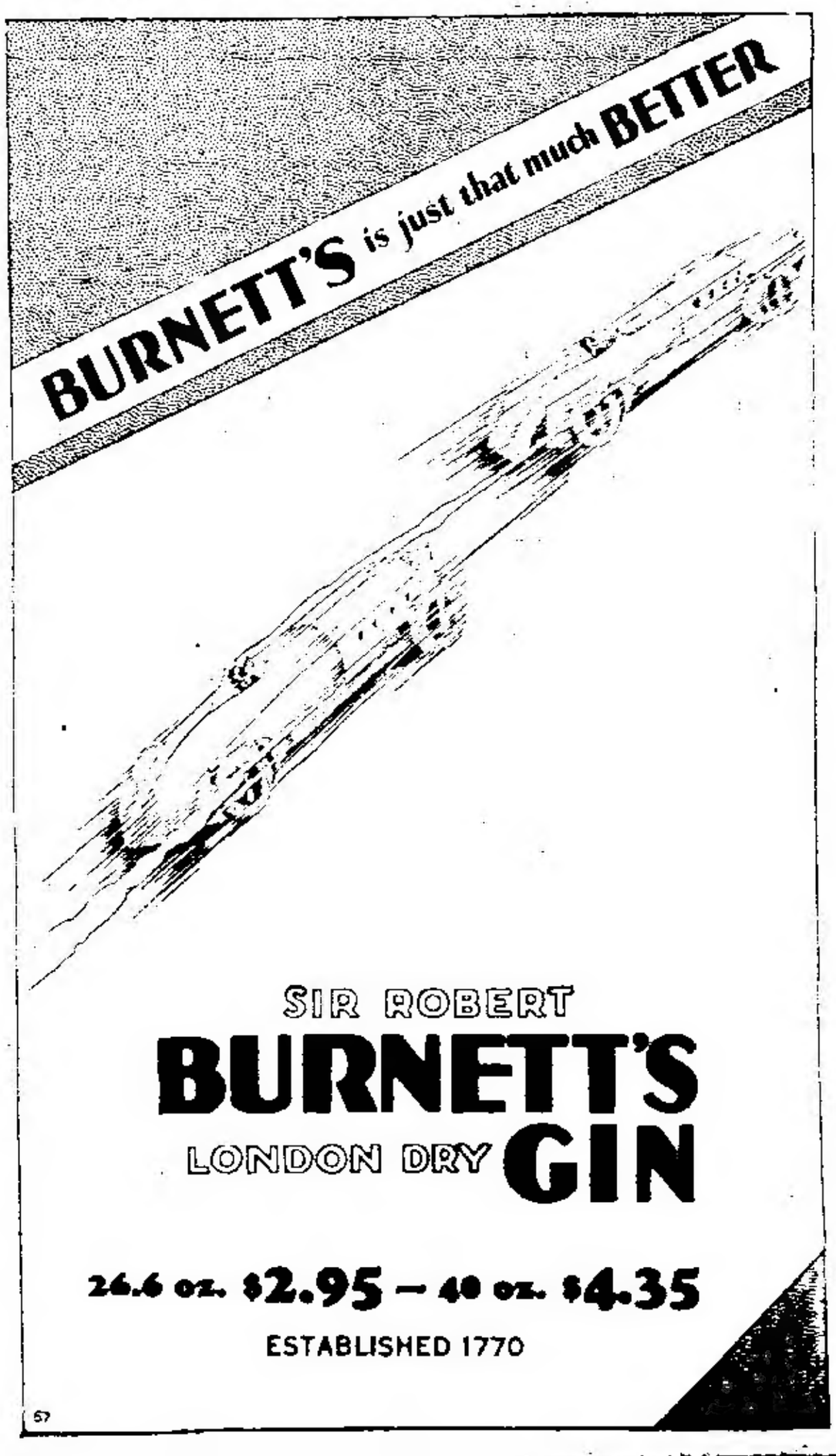
"Yes," he said. "yes. And today, if—" He stopped. It was only, was it not, his starved passion and the pathos of the past that brought that warmth, that strange and, after all, only autumnal warmth, into his heart?

Elizabeth got up. "I think you will go, Arthur. I think that in reality you went months ago."

VI

He was, of course, aware, beyond the wont of ordinary men, of the infinitely complicated processes that go to make up what is called a decision. There is no fiat issued by the will, since there is no such abstract organ or even function. Simple men follow an instinct, an inner monition, an ancestral trend, and haltingly though passionately supply reasons later. All that differentiates such men from savages or even animals is their conviction, which again has become instinctive, that man is a rational animal and ought to be able to produce reasons. The growth of that conviction is a handsome and encouraging thing, a thing that seems to lend a dignity to human nature. Its practical uses are still far to seek. When a Negro has been burned at the stake it helps him little that his tormentors are honestly convinced that all black men have evil designs on all white women. Rationalization helps rather to hide than to curb the evil that is under the sun. . . . Arthur Levy came almost to doubt whether men would ever be able to use their reason, whether our only hope was not to refine and humanize the instincts under the millennial discipline of civilization. . . . He tried to disengage the various elements that would contribute to a decision in his case—a decision that obviously involved far more than a two months' trip to the Balkans. He found that these elements were largely, if not wholly, emotional in their character. He found his strongest emotion to be a revulsion against the thought of turning back upon the road that he had so indifferently at first, so accidentally and yet so definitely, taken. He knew all the stock arguments against the taking of that road. They amounted essentially to this: did one not, by reidentifying oneself with one's own people or group or clan, play into the hands of the very group and clan spirit by protesting against which one had set out? That was an argument the strength of which it was idle to deny. One couldn't, in fact, reply to it except by observing that human life was, to say the least, not wholly rational and that at the end of this, as at the end of every train of thought, one came upon irreconcilable contradiction. Meanwhile was the command to live! One could shirk that as poor Victor Goldmann had done. But if one went on living one had, according to the old Latin tag, to find some mode of living. Now Arthur could very easily imagine his future if he turned back. His practice was growing; it would probably continue to grow. By and by his father would die and he would inherit the half of a modest but considerable fortune. He would be very distinguished and very prosperous. Nearly all his patients and nearly all his friends would be Jews. He and his patients and his friends would be united by their Jewishness, but they would all strip that Jewishness to its minimum. They would be busy impoverishing the most powerful factor in their spiritual and social life. And hence that life itself would be thin and cold and comfortless. . . . About the very homes and interiors of such Jews he had often observed something chill and, despite elegance and taste, haphazard and homeless and temporary. . . . Wasn't it a self-stultification, since one had to and did in the end live Jewishly, to live Jewishly on as poor and stripped and ignorant a basis as possible? Why? So as not to emphasize one's Jewishness in the eyes of purely theoretical *Goyim*. Purely theoretical, since one's Gentile friends would not fail to respect one for being richly and heartily what one was, and as for the mob,—the mob instinctively disliked and hated Jews anyhow, and invented reasons for that hatred afterward, which were wholly unconnected with anything that actual Jews were or were not, did, or left undone. So that the thin and icy and careful and drab life of Americanized Jewry was a vain oblation to a blind idol. . . . How could such very clever people be so foolish? . . . Why not, since one was a Jew and had to live Jewishly, get—in vulgar but sensible parlance—the maximum of good out of one's Jewishness, out of one's traditions, one's racial poetry, one's ancestral history? All other people did so and throve in spirituality and self-respect and richness of the texture of their lives thereby. That was it—the texture of the life of the Americanized Jew was poor and colorless and thin. . . . No, he could not go back to that kind of life. It didn't, on the simplest principle, suit his temperament. He wanted more. . . . Perhaps if Elizabeth had been a different kind of woman. . . . But then she hadn't been! And perhaps his inability to choose a mate with wiser instincts was again due to the fact that he and his kind had deliberately let their instincts wither. . . . Of course he was arguing in the direction of his desire. But the existence of the desire was in itself a profoundly significant factor, especially

(Continued on page 15)



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YOUR INVESTMENTS

Corporation News

The recent appreciation in value of Power Corporation, while looked upon as a natural development of the period of popularity being enjoyed by public utility issues, is understood to be based upon the expectation of further extra distributions to shareholders this year. Power Corporation holders have benefitted in the past more by generous stock bonuses than by regular dividend payments. In September last year a 5% stock bonus was paid, with a cash disbursement of $1. a share in December.

A marked expansion in revenue is revealed in the second annual report of the Canadian Hydro Electric Corporation for the year ended December 31, 1929. The Corporation controls the Gatineau Power Company, Ganiteau Electric Light Company, and the St. John River Power Co.

The gross revenue for 1929 totalled $6,855,778 which compares with $4,367,393, in 1928. The operating expenses showed a corresponding increase while the net revenue was at $5,714,292 for the year as against $3,493,009 in 1928.

Accompanying the improved trend recently shown by Viau Biscuit common on the local market, rumors are again being heard on the Street of the possibility of the company being taken over by a large American baking concern. These reports have not assumed any definite form, but are interesting in view of previous developments along similar lines.

Lower net profits but a stronger liquid position is indicated in the annual report of the National Brick Company for the year ended February 28, 1930. The balance sheet reflects the recapitalization of the company effected last year.

Earnings from operations for the year under review are shown at $316,446 as compared with $310,000 in the preceding year.

Total assets down, reflect sale of subsidiary's assets and calling of company's preferred stock and a comfortable increase in interest earned is shown in the fifth annual statement of United Securities, Limited, for the year ended March 31, 1930.

Healthy Earnings Gain is Reported by Imperial Oil

THE annual report of Imperial Oil, Limited, for the year 1929 shows net operating profit of $26,350,310, equivalent to 99.43 cents per share on the 26,490,741 shares outstanding at the end of the year. This compares with $22,963,264, or 86.88 cents per share, on the basis of issued stock for 1928.

The gain was largely represented by income other than from the operations of the business in Canada. Total operating profits amounted to $20,951,803, compared with $20,136,375, but other net income, including rents, interest, dividends from other companies, amounted to $7,593,641, up from $4,600,097, making total income before deduction of income tax, $28,545,445, as against $24,736,472. Income tax is estimated at $2,195,135.

The revenue derived from International Petroleum Co. last year was $6,165,511 as compared with $3,078,030 in 1928. Taxes paid by the company were substantially increased last year, being $3,216,949, or 12.14 cents per share, as compared with $2,648,829, or 9.99 cents in 1928, on the present basis of issued stock.

The financial statement shows current assets of $74,449,345 and current liabilities of $10,128,417, making net working capital $64,320,928, being an increase of nearly $13,000,000 from the previous year, when working capital stood at $51,959,300.

The report under review shows a good increase in interest earned at $457,217 as compared with $320,155 in the preceding report.

A good increase in earnings and a further strengthened balance sheet position is shown in the annual report of Jamaica Public Service Limited, and subsidiary company for the year ended December 31, 1929. Much improved conditions generally prevailed on the Island of Jamaica during the period and increase in light and power revenue reflects activities of the company in securing new and profitable business.

Gross—earnings are shown in the statement under review at $767,316 as compared with $697,876 in the preceding year.

Canadian Dredge and Dock Co. Limited in its report for the fiscal year ended January 31st, shows earnings from operations of $485,320 as compared with $694,742 for the previous year. After deductions of $45,414 for income tax and $50,000 for depreciation, net earnings were $389,906 as against $629,950 in the 1928 period. Net earnings available for dividends on the common stock after deduction of dividends on the 859 shares of 7% convertible preferred stock outstanding were $381,858. This is equivalent to $4.13 per share of common stock.

HE DESERVED A JAIL TERM

Judge: Where do you come from? Where were you born — in New York?

Prisoner: Yes, partly.

Judge: What do you mean, partly?

Prisoner: Well, when I came to New York I weighed 120 pounds, and while there I gained 80 pounds, so you see, I come partly from New York.

Men must love the truth before they thoroughly believe it.—South.

Mining & Oil

A northern engineering service wires to the effect that it is understood that Teck Hughes have ordered equipment for mill additions. The extension program is said to call for six additional units with a capacity of 3[illegible] tons each. Construction of the first unit is expected to commence as soon as weather conditions permit. This will give Teck a total capacity of over 1,400 tons daily and will result in a substantial increase in earnings.

From Kirkland Lake comes word that production at Wright-Hargreaves is continuing around $200,000 monthly from a tonnage of 550 tons daily. Recoveries are said to run around $12. per ton, on some days running as high as $14. depending on the amount of development ore hoisted. Wright-Hargreaves is committed to an increase in tonnage and it is expected the mill will be brought up to capacity of 750 tons daily some time during the coming summer.

Current weakness in Sherritt Gordon shares may be attributed to the fact that the stock is selling ex-rights. Holders who wish to take advantage of the offer to buy new stock at $2.00 per share, in the proportion of one new for every seven held, have until May 1st to notify the company. The stock is payable in four instalments of 50 cts. due every two months.

Despite the lowest prices for lead and zinc in many years Base Metals, the Goldfields Mining Corporation subsidiary is making net profits after all charges at the rate of $500,000 a year or at the rate of 25 cents a share. On the grade before currently being treated an increase of one cent a pound in the market price of zinc and lead would double this profit, which is reached after taxes and liberal depreciation write-offs.

Before the end of the current week it is expected the Abana Mines will be using hydro electric power. The poles for the power line were all in place some time ago and the [illegible] has also been completed. The three transformers have arrived at the electric sub-station has been completed.

The Street is quite satisfied with the performance of Falconbridge [illegible]

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Mining & Oil

(Continued from page 14)

...nd ref... The company established ...something... a record in bringing both ...plaints in... ...faction without any de... ...ay what... What is causing some ...ury, ... is the results of deep ...famous ... ...e. The width of vein is ...shown t... decreasing at depth.

Offic... ...N. P. Consolidated Oils ...announces ... drilling will be resumed ...t the c... ... No. 1 well within the ...est fra... ... Cement has been set ...following... ...rs to the casing near ...he ... ...ole. The well is believed ...to be m... ... lime in the poker chip ...sales. ... ...2, drilling is proceeding steadily at 5,530 feet, or about 366 feet in the lime, which was reached at about 5,164 feet.

Following the recent shot of nitroglycerine at Royalite No. 25, drilling is now being carried out through the debris. Work has not progressed far as yet.

The fourth annual report of Towagamac Exploration Company, Limited shows net revenue from investments for the year at $27,002. Operating expenses were $42,440, there being thus a net loss on the year's operations of $15,437, compared with a similar item last year of $8,955. Reserves for possible loss on mining options were $85,000, and loss on sale of securities $3,131, making a total debit on the year of $103,568, and reducing the credit balance from $234,917 to $131,349. Total assets are shown higher at $2,095,834 from the $2,025,879 figure in the 1928 report.

The Imperial Oil Company's official drilling report on Turner Valley operations for the past week shows the Home No. 5 to be running an 8⅝ inch casing at a depth of 4,492 feet. The No. 6 is drilling at 2,693 feet. The Baltac well is now on a production test. Other wells that are now at an interesting stage are Hargal, now drilling at 5,197 feet, Dalhousie No. 7, waiting for diamond drill and now at 5,014 ft; Advance No. 5A, drilling at 5,374 feet; Mayland No. 1, preparing to shoot at 6,242 feet and Royalite No. 12, drilling at 5,457 feet. The above wells should be completed within a month and it is hoped that several new producers will be added to the Valley's growing list.

THE ISLAND WITHIN

(Continued from page 12)

as a similar desire was announcing itself, as he faintly but definitely knew, in this generation in very, very many Jewish breasts. . . .

He could not turn back. He must not, on that account, deceive himself as to the difficulty of going forward. Barriers of ignorance, of inhibition, of fear were to be overcome. Such moments of revulsion as he had had the other day in the presence of Elizabeth might come again, would come again. They were part of the price one had to pay. The withdrawal of one's earlier self and of one's immediate ancestors from Judaism—a phenomenon which doubtless had had its legitimate function in the historic process—this withdrawal created inevitable difficulties. These one must try to overcome. He had at least one certain staff to lean upon; his scientific cognition that all flight from reality is strictly akin to madness, that every effort to reintegrate with reality is a sign of sanity and health. . . .

It was the afternoon of the seventh day from Reb Moshe's visit. Arthur came home, and he had no sooner stepped into the hall than he felt a breath of emptiness and disorder blowing subtly into his face. He stood in the dim hallway for a full minute. A great and hollow silence was about him. His heart began to accelerate its beating. He went into the rooms nowise astonished at their silence. He saw that Elizabeth's tall wardrobe trunk was gone; he saw that his child was no longer here. He went thereafter straight to his desk and found the expected letter from Elizabeth and in it almost the expected words. She had taken John and gone temporarily to Eugene and Joanna Adams. She did not want to embarrass him or influence his decision. She thought she knew how farreaching that decision was. She had taken John, since the child was so young and Arthur was going away. But she would, of course, whatever happened, respect his wishes in regard to the child and the child's education. She wanted no money for herself; he would, of course, want to contribute suitably to the expenses of his child. She would always think of him with respect and deep affection, and she hoped that he would come to see her before he left. . . .

He sat down at his desk. He held Elizabeth's letter in his hand. How difficult all farewells are! How they partake of death and admonish us of our mortality! How admirable and loyal to her own principles of living Elizabeth was! At such a moment—he had always known it—she would be fine and straight and honorable. Fine and honorable as the best type of American gentleman. . . . He sat there pondering for many minutes. . . . When the bell rang in his ears he realized at once that it had rung before. He switched on a single light and went to the door, and silently let Reb Moshe in. Together they came back into Arthur's study and Reb Moshe sat down. He peered into the dimness of the room. He laid a roll of paper on a little table beside him. He hummed softly.

"Do you know the word *Shechinah* – the spirit of the glory of God?"

"I have heard it recently."

Reb Moshe had a singing undertone as he spoke again. "Why do our sages say that greater is hospitality than waiting for the *Shechinah*, the breath of the Eternal? Why is it so written? Is that not excessive? No. Because in a house that dispenses true hospitality you know that the *Shechinah* dwells even now between the man and the wife. Why then wait for it?"

Arthur bowed his head a little.

"Are you going?" Reb Moshe asked.

"I think so."

"Here," Reb Moshe tapped the roll of paper, "I have brought you something. When the Russians sacked the house of your great-great-grandfather, Reb Eliezer Hacohen, he gave an old chest that contained family papers to my great grandfather, his brother, the *Chasid*. Have you heard the story?"

Arthur shook his head. "One of the documents was an account of events that he had witnessed and heard of, written by Reb Efraim ben Reb Jacob, the direct ancestor of Reb Eliezer and Reb Moshe and therefore of you and of myself in the eleventh century of the Christian era. It has come down to me and a young friend of mine has translated it from Hebrew into English. Here it is. Read it." Reb Moshe got up. "It is written," he said, "that a man must be reborn every day in order to become perfect. It is also written: How do we know when a sin has been forgiven us? When we no longer desire to commit it. . . . No, don't get up. I can find my way alone." He lifted his hands in a curious gesture of priestly blessing and walked out.

(Continued on page 17)

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"Sometimes when people censure me,
I tell them without rancor,
That for what it cost me to be free,
I might have had an anchor."

The Passover special number of the *Canadian Jewish Review* was the last straw to a certain non-Zionist who evidently wishes to remain nameless since his communication is unsigned. The cover showing part of the Hebrew University and other pictures and articles on Palestine in the body of the paper caused the correspondent to take pen in hand. "You make a bad mistake," he scolds, "when you think that your readers are all Zionists. I want to tell you there are people who are not interested and some of them are more than that, they are tired of hearing about it." This man would rather have the space given to any Jewish communal cause or endeavour than to the Palestinian situation. He sees an article on the Hebrew University and it takes on the size of a dozen to him. On the other hand a dozen articles on phases of Zionist activity would look like one or nothing to the Zionist letter-writer. Congratulations on the Passover special number coming from Zionists and condensed would show an admirable restraint. "That was a beautiful edition all right enough," it would go. "Yes, it might be called a Zionist number. But why don't you do that all the time?"

In the April 16 issue of the *Nation* in an article on "The Press Today", the writer tells the following anecdote of the late President Taft: "During the Pinchot-Ballinger controversy which ended so disastrously for him, Mr. Taft received many complaints from friends throughout the country that the Associated Press was not adequately reporting the Ballinger side of the case. To the head of the Washington bureau, John P. Gavit, Mr. Taft presented a pile of protests. But Mr. Gavit, being forewarned, had brought with him a similar pile of complaints from Mr. Pinchot and his friends. When the President had perused these he turned to Mr. Gavit in his kindly, good-natured way and said, 'Well, if you are being scolded by both sides like that you must be about right in your reporting. The Associated Press has often felt reassured when it has been abused by both sides."

Commenting upon this the writer of the article, who is Oswald Garrison Villard, editor of the *Nation*, says: "Finally it must be remembered that those who are deeply engaged in causes are frequently the last ones able to guage correctly the treatment they are receiving in the press." It is the experience of every editor that people who want publicity for a cause are insatiable when it comes to the amount they receive and that they regard with a jaundiced eye the amount of space that any and every other cause gets. Their cause never receives the proper kindly attention and the other causes are always favored for some mysterious reason. One day some brilliant worker in a movement will write to an unsatisfactory editor saying: "Many thanks for the splendid publicity you gave us. It was plenty. It was good. It was more than we expected." This would be what Fannie Brice calls "a new way of killing the Jews."

* * *

When the first American convention of the promoters and adherents of the Yiddish language met in New York recently speakers expressed pleasure over the recognition of Yiddish in Massachusetts as manifested by the course in Yiddish literature in the Department of Education. In the face of acceptance of the decline of Yiddish in this country optimistic speakers discussed the possibility of a movement for the teaching of Yiddish in American schools and colleges. It was not known then to the convention that in Detroit at the North End Clinic eleven non-Jewish nurses have learned to read, write and speak Yiddish in four months' time. The bulk of visitors to the clinic are Yiddish-speaking and it seemed necessary to the nurses that they understand the language. The plan to have them taught Yiddish was approved by the Jewish Welfare Federation board and a class was formed to meet twice a week for an hour at a time. The primer "Yiddish far Onfanger" by B. Ostrowsky and S. Hurwitz was used by the class—of which two girls are Jews and the others are of Irish, Scotch, Italian and Finnish extraction. They are sincere in their purpose of making practical use of their achievement and doubtless have no time for pedantic discussions as to whether Yiddish is a language or a *jargon*. It should be recommended to the next Yiddish Cultural Society convention that a sufficient increase in the number of Goyishe Yiddishists might give the language a new lease of life among the Jews. **f.f.s.**

Harvey (Sonny) son of Mr. and Mrs. I. Koch, 4599 Clarke Street, and grandson of H. Bronstein, 4822 Colonial Avenue. Photo taken at the age of three years.

The silk suit is an important constellation in fa... ion's galaxy this season. This version of the mod... is in Corinthian green crêpe veranese, with a jabot col... lar faced with white gallak. Eggshell crêpe fashio... the tuck-in blouse. By Canadian Celanese.

COMMENTARIES

By Rabbi HARRY J. STERN, *of Montreal,*
Associate Contributing Editor

A LETTER OF DEEP PIETY

Most wills left by departed ones are prosaic and commonplace. They usually deal with matters pertaining to stocks and bonds and the distribution of property—about which the surviving "dear ones" often quarrel in the courts. It is, therefore, refreshing to read, what, in the classical Jewish life was termed an "ethical will". Below, I republish such a document left recently by a Jewish gentleman of the city of Philadelphia. It is inspiring in every way.

My dear Wife and dear Children:

"I am making a few requests and adding a few additional lines, which I hope may be of some comfort for you.

"Please do not have a funeral sermon preached over my remains; comforting prayers only, short but impressive. No one can inform you better than you know if I have merited your love and appreciation.

"Exposing one's physical remains for public view does not appeal to me as proper, but I leave the decision to your judgment. You can dispose of my physical remains in whatever manner ~~you prefer~~. I do not object to cremation, as cremation seems preferable to decay.

"My dear ones, you should derive much comfort from the thought that for many years we were permitted to live together happily, and enjoy comparative good health. We have been blessed in very many ways. There comes a summons now for one of us to be laid at rest. Our Heavenly Father, the Source of our blessings, has called. "He hath given, he hath taken, His will be done!" In due time each one will receive His call to enter the future spiritual life, where I trust we all may meet again, somehow, somewhere. As the sun rises after its setting, Spiritual life after this earthly existence is a reasonable hope, and should be cherished for the consolation it affords. The spirit returns to the Parent-Spirit. To conceive an existence for the human spirit elsewhere is not unthinkable even though it cannot be explained. Many conditions in life, our motives, our emotions, are without proof. Time and space are inexplicable, yet they exist. Love, affection, sympathy, and the other beautiful attributes of the heart and soul, are the real things in life. You cannot see them, nor explain them, yet you know they exist.

"We understand better now, through added experience and knowledge, things that we heretofore could not readily grasp, and when the human mind has developed so as to reach and to understand a higher scientific and spiritual standard, we will see and know and realize better the spiritual mysteries of today. While there is no direct, absolute proof of continued life, we all recognize the invisible and mysterious Influence of the Unseen, Guiding-Spirit. In Him we should put our trust and hope for future existence. Cling to the sunnier side of doubt. It is the healthiest atmosphere for your permanent happiness.

"In meditation and faith you will find consolation and strength. A mystic tie binds us together forever. Let us then commune in spirit with each other, with the confident hope to meet again somehow in the spirit-world where the pain of parting is unknown. They never die who live in the hearts of those who love them.

"And near us, though unseen,
Our dear immortal spirits tread—
For all the boundless universe
Is life! there is no death!"

* * *

"UNCLE SOL. KELLERT"

My early walk this morning afforded me the pleasure of meeting with Sol Kellert. It was good to see him making his way on old spacious Sherbrooke.

Uncle Sol has been for many years the beloved communal worker of Montreal Jewish circles. He has given of himself to the building up of many of the institutions. For years he has been a most untiring worker.

Then some months ago illness came to him. He was forced to withdraw from active participation in matters communal. And of course has been missed.

Thus, to see him these days hiking out into the open spaces makes us all happy. May he real soon regain his old time vigor and strength.

The Island Within

(Continued from page 15)

BOOK NINE

Alone, at night, in the strangely desolate apartment whence his wife and his child had fled he took up the pages written nearly athousand years ago by Reb Efraim ben Reb Jacob whose blood was his whose bone was his, whose very gestures and mannerisms the shrug of the shoulders, the outstretching of the hands, the biting of the lip, the pacing in agitation up and down—were his own. He sat at his desk and read. The room was dark except for the orange light upon the pages. A voice came to him, unutterably remote, terribly familiar, far away and as close to him as his own hands and feet.

"And now I shall begin to relate how destruction came upon the congregations who let themselves be slain for the sake of the name of the Eternal, and how with their whole souls they clung to the Eternal, the God of their fathers, and acknowledged Him, the One, with their last breath.

"It came to pass in the year 4856, which is the year 1096 according to the calendar of the nations. In that year, trusting the prophecies of Jeremiah, we were expecting consolation and help in our exile. Joy was turned into sorrow and into mourning and lamentation. All the terrors with which we are threatened in the books of the Torah descended upon us, all that is written came to pass with much that is not written; over us and our sons and our daughters, our old men and boys, the great among us and the humble, came desolation.

"It was the impious Pope of Rome who arose and issued a call to all the peoples, the sons of Edom, who believe in the Christ, bidding them to gather and fare forth toward Yerushelaim and conquer the city in order that they might freely go on pilgrimage to the grave of Him whom they have made their God. The command was obeyed; the nations gathered. Their numbers were as the sands of the shore and their voice like the roar of the storm.

"It was now that there arose that Duke Godfrey of Bouillion—may his bones be crushed!—a ruthless man, driven by the spirit of evil to join him with these dissolute hordes. For he sware a great oath that wherever he came he would revenge the blood of his God upon the blood of Israel and leave of the seed of our people neither remnant nor fugitive.

"Among us was raised up one who sought to stem the danger, one who feared God and was worthy of eternal joy, Rabbi Kalonymos who presided over the congregation of Mainz. Swiftly he despatched messengers to Heinrich, the emperor, who had been lingering in Italy for nine years. The emperor was wroth and sent letters to all the provinces of the empire commanding princes and bishops and viceroys and, above all, Duke Godfrey, to keep the peace and to protect the Jews and to grant them help and refuge against the rabble. The impious Duke sware that it had never been in his soul to so much as pluck a hair from a Jew's head. Moreover, the congregation of Cologne gave him five hundred marks of fine silver and the congregation of Mainz as much again, and he pledged his honor to protect them and to keep the peace. . . But He whose Name is Peace had departed from us; He hid His eye from His People and delivered it up unto the sword. No prophet nor seer, nor any man however wise or learned, can fathom why the sins of our people weighed so heavily that the holy congregations had to suffer as though blood-guiltiness were upon them. But He is a just Judge; ours, ours must have been the guilt. . . .

"First came an insolent rabble of Christians, a raging mob of Frenchmen and Germans who had taken it into their minds to fare forth to the Holy City and to drive out from thence the sons of Ishmael. They fastened a cross upon their garments, both men and women, and they were numerous as locusts upon the earth. . .

"Whenever upon their way they came into cities in which Jews had their dwelling, each said to the other: 'Here we are setting out on so long a journey toward the grave of the Lord and meaning to be revenged upon the Ishmaelites. And behold, in our very midst dwell the Jews who hung Him innocent upon the cross and slew Him. Let us be up and doing and revenge ourselves first upon them; let us stamp them out from among the peoples so that the name of Israel be no more remembered. Or else let them become even as ourselves and accept our faith.'

"When the congregations heard such speech they did after the manner of our fathers, exercising themselves in penitence and prayer and charitable

(Continued on page 21)

RESURRECTION

This is the spring season when all of nature awakens from her winter sleep and clothes herself in new garments. And what a wonderful spectacle it is to behold the resurrection! Apparently, dead nature, bereft of every vestige of life suddenly emerges from immobility and finds itself basking in sunshine. The trees, the grass, the flowers begin to reveal beauty and splendor delighting the eye of human kind.

Is it any wonder that this transformation in nature has ever served to make man susceptible to a belief in the resurrection of the human body? If the tree, apparently dead during the winter, can thus be metamorphosed and take on new life—why not man?

This sort of speculation led nature—worshippers to fashion resurrection myths. Thus Krishna for the Hindoos personified resurrection. He arose from the dead in the early spring. Adonis, the Saviour of Syria, and Osiris, the Saviour of Egypt,—were cruelly put to death; but both rose again early in the spring and ascended to heaven, in honor of which occasion their peoples instituted spring festivals. The Christian Church has also combined its cardinal doctrine of the resurrection of the Nazarene with the spring season, and established accordingly the Festival of Easter.

Students of science speak of the immortality of the soul and lay no stock in the resurrection myths. Judaism teaches that only the body dies and is returned to dust. But the spirit lives and will live on forever in the shelter of God's love. In earthly life also, the departed loved ones continue to live in the remembrance of those to whom they were precious.

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ST. CATHARINES

Wednesday evening, April 16th, the Hebrew Ladies' Aid Society held their annual samovar tea and dance. Mrs. S. Dugrant was cashier. Mrs. S. Feldman received the guests. Mrs. M. Morris looked after the program. Committee for the tea: Mesdames J. Cooperman, M. Zett, M. Sulman, M. Kutnik.

OSHAWA

The marriage of Rose, third daughter of Mr. and Mrs. H. Engel, of Oshawa, to Harry Marks, son of Mr. and Mrs. J. Marks, also of Oshawa, is announced. Marriage takes place June 11th.

Holy Blossom Hebrew Congregation, Rabbi M. N. Eisendrath, Bond Street.

Sabbath services at 10.30 a.m. Last Sunday morning services of the year. Sunday at 11 a.m. Sermon on "Mr. Mencken Mocks the Gods," a review of Mencken's latest book.

Pulpit flowers last week were the gifts of Mrs. Sigmund Lubelsky in memory of her parents, and of Haskell Masters in memory of his mother.

No confirmation class this Friday due to the fact that Rabbi Eisendrath is out of town. Friday, May 2nd., at 4 p.m. Rabbi Eisendrath will discuss the various parts to be given at Confirmation, and only those who will be present at this session will be able to be confirmed.

Men's Club Good-Will supper Monday at 6 p.m. at the Synagogue Chambers, jointly with the Men's Club of Goel Tzedec Congregation. Program.

TEA MAY 11

Mrs. J. Houzer, 127 Spadina Road, is holding her ninth annual tea in aid of the Hebrew Weston Sanitorium Club, Sunday, May 11, from 3 p.m. to 10 p.m. All welcome.

LYNN ATHLETIC CLUB DANCE

Lynn Athletic Club held their second annual dance Saturday evening April 5th, at a tea-room. The president, Phil Dolman, welcomed the guests. Mayor Alfred Talbot, of the Boy's Municipal Council, presented Carl Balakofsky with the T.B.M.C. Sportsmanship Trophy. Alderman Ben Leavitt presented the L.A.C. House Bowling League winners with the Lynn A.C. Bowling Trophies. The winning team were Harry Snider, captain; Lou Catzman, Phil Dolman, Murray Wineberg, Jack Kuretzky; Sam Fisher, high average, and Lou Chousky, high triple. Favours. Novelty dances were won by Misses Helen Friedman, Rose Weinberg, and Jack Kuretzky, Moe Collins. Present were Misses Shirley Smith, Bert Goodman, Rae Kraft, Anne Pancer, Molly Deltoff, Pearl Ross, Rose Linsky, Anne Kandel, Dorothy Taylor, Anne Fegelsky, Rose Clyman, Bert Miller, Esther Silverman, Rose Weinberg, Adele Cohen, Rae Gralick, Helen Friedman, Ruth Alexman, Pearl Claiman, Bess Silverman, Hilda Shyrrick; and Phil Zangwill, Harry Brown, Joe Switzer, Phil Dolman, Murray Wineberg, Lou Libman, Lou Chousky, Arnold Linsky, Mac Chaikin, Sam Fisher, Lou Catzman, Harry Snider, Carl Balakofsky, Moe Collins, Saul Cohen, Sam Males, Jack Kuretzky, Irving Markowitz, Lou Willer Ben Abromovitz, Frank Ginsberg, Irving Rubin, Alfred Talbot, and Ben Leavitt.

MEMBERS WANTED

Girls from 13 to 15 wishing to join a social club call Belle Campbell, Trinity 8903-W.

ORION BOYS

Orion Club defeated the Eskimo boys of Sudbury, Thursday, April 17. M. Herman of the Orions scored a single of 296. High single for the Eskimos was D. Green, 208.

WANT TO JOIN?

Any club desiring to join an established baseball league is requested to phone Harry Cooper at Trinity 5786-J.

Goel Tzedec Synagogue, University Avenue, Rabbi Samuel Sachs.

Sermon Saturday at 10:30 on the weekly portion of the Bible. The new month Iyar will be blessed. Cantor A. Barkin.

Subjects for Junior Oratorical Contest to be held Sunday night, May 11:

The Jew and the League of Nations.
The Jewish Contribution to World Peace.
Peace Between Jew and Arab.
Jewish Claims on Palestine.
The Meaning of Passover.
The Ten Commandments.
The Jewish girl and the home.
Deborah.
David.

Junior Young People's league invites friends to the closing meeting a spring sport frolic, Sunday, April 27th, at 8:30. Those attending are requested to wear sport outfit. Orchestra. Refreshments, novelties.

Young Israel of Toronto, Talmud Torah Building, Brunswick Avenue.

Friday services at 7.30. Saturday at 9.30 a.m. Mr. Shebsky, of the Yeshiva Rabbi Isaac Elchanan, of New York, will deliver the sermon at 11. Last Saturday Rabbi S. Weinraub delivered the sermon on "Broad—Mindedness and Tolerance, the cure of Anti Semitism". Jacob Halpern spoke Sunday on "The Meaning of Yizkor."

WANT TO JOIN?

Tuscan Knights met at the home of Lou Levine, 205 Bellwoods Avenue. Oscar Mandel, Jack Elkins, Gordon Kruger, and George Trent are prospective members. The Club has entered a team in the Bellwoods Intermediate Baseball League. Boys wishing to join the club phone Steve Stern, Trinity 9266 J, or Lou Pancer, Lloydbrook 8278, Age limit is 17.

TO OPEN CAMPAIGN

The Daughters of Israel Charity Society met Wednesday, April 15th, at the Zionist Institute, Beverley and Cecil Sts. A banquet will open the fourth annual campaign at Old Spain Sunday, May 4th. Information from Miss G. Greenbaum, secretary, Trinity 7056 W.

YOUNG PEOPLE INVITED

The Young Maccabees, a club for Jewish boys, invite young men and women to the first open meeting Sunday, April 27, at 3 p.m. at the Jewish Community House, 44 St. George St. The Young Maccabees recently celebrated its first birthday at a banquet. Its purpose is to make the high ideals of Judaism a living force in the lives of its members. Rabbi Samuel Sachs will speak. Concert orchestra.

Executive: Alan Coatsworth, Marcus King, Max Lang, Isidor Desser, Max Dacks, Percy Singer, Jacob Dobkin, David Dubinsky, Jacob Gringerten, Sydney Bergstein and Isidor Goodman.

Huntsville, Ont.

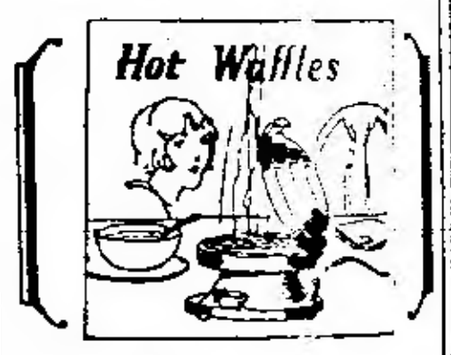
Born, to Mr. and Mrs. Al Ginsberg, Sunday, April 13, a daughter.

It is with advice as with taxation: we can endure very little of either, if they come to us in a direct way.—**Arthur Helps.**

Jewish Fraternal Softball League Opens May 6

President Mark Cov... of the Jewish Fraternal Softball ... which will play at Bellwo... Park this summer, announces t... the opening games take place Tu... May 6th, with the Knights of ... meeting Palestine. Judeans, ch... teams of the Jewish Community Le... last summer, will play Bnai ... British outfit. Those invited include ... residents of the various lodges, C... City Council, Rabbi S. Sachs a... Rabbi M. N. Eisendrath. The fo... owing night Grand Order of Israel v... May 10th, and the Pride of Israe... Mt. Sinai in the late game. Jude... with the championship battery ... Dicker twirling, and Scheff behind ... bat should be right in the running... although they will miss the play of ... Joe T. Cohen at first base. Abe Greenbaum is their manager. Dav... Bronstein is mentor of the I.O.B.B. entry. Most of the Pals team will be eligible to play, in addition to many of the Herzl boys, who have become members. A few of the Zang... will finalists and the Hasmonian ... ms will also be seen with Bnai Brith. Knights of Pythias, will have many of the Zangwill men, with Jo... Males leading them. Grand Orde... of Israel with many of the Izzie Stars will be managed by Sam Pasis, ex-... councillor. The Foresters team, will have Jack Tobe as their leader with Pride of Israel, championship ... of the Bellwoods League, last year also in their group. The sch... will be ready for publication ... early next week.

Advertise in "Jewish Review"



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TORONTO SOCIAL

...liss ... Davidson, of Huston, ... has been the guest of ... inkel, Hudson Drive, re... Sunday evening.

... Englander, Heathdale ... nding two weeks in New ... sister, Mrs. M. Black.

... Tarshis and daughter, ... arendon Avenue, are in ... where they will spend ... weeks.

... Singer and daughter, ... Avenue, who have ... ntic City for the past ... expected home Sun...

...rs. ... L. Nussbaum and son, ...rch Street, who were ... for the past two weeks, ... Tuesday morning.

...rs. ... Mendelson and fam... ... Road, have returned ...m M... where they visited ...s. Mendelson's brother, Harry ...n, Vendome Avenue, West...unt.

...Mrs. ... Singer, Palmerston Boule...rd left ... New York last Thurs...y and ... be away until May 4th.

...Miss M... Sabaths, of Chicago, ... visiting her aunt, Mrs. ... Spigler, Avenue Road, for the past ... weeks, has gone home.

...Mrs. S. ... Dobrofsky and baby, of ...ontreal, who have been with her ...ther, Mrs. F. S. Hutner, Killar...y Road, went home last week.

...Mrs. H. Marks and daughter, Dor...hy, ... Road, left Monday ...rning ... a trip to Buffalo and ...chester.

...Mr. and Mrs. H. M. Goodman and ...s, ... Arlington Avenue, who ...ve ... visiting with Dr. and ...rs. Wa... Stone, of Buffalo, N.Y., ...nt ... Monday.

Mrs. J. M. Pullan and Miss Irene Meyers, Lauder Avenue, are spending a few weeks in Detroit.

Miss Blanche Stein, Regal Road, is spending several months' vacation in New York and Atlantic City.

Misses Ethel Low and Anna Smith, St. George Street, motored to Montreal and Ottawa this past week-end.

Miss Etta Birkenthal, Wells Street, is spending the holidays in Washington, Atlantic City and New York.

Mrs. Wilfred Stein, Heathbourne Apartments, gave a tea Sunday afternoon at the Royal York Hotel, complimenting Mrs. Lewis P. Cutler, of Brooklyn; and Misses Mary Samuels, R. N., and Sylvia Dover, R. N., of New York City.

Mrs. D. Ross, Palmerston Boulevard, entertained at dinner in honor of Miss Sylvia Dover, of New York.

Mrs. W. T. Jones, Bathurst Street, was at home Monday evening in honour of Mrs. Lewis P. Cutler, of New York.

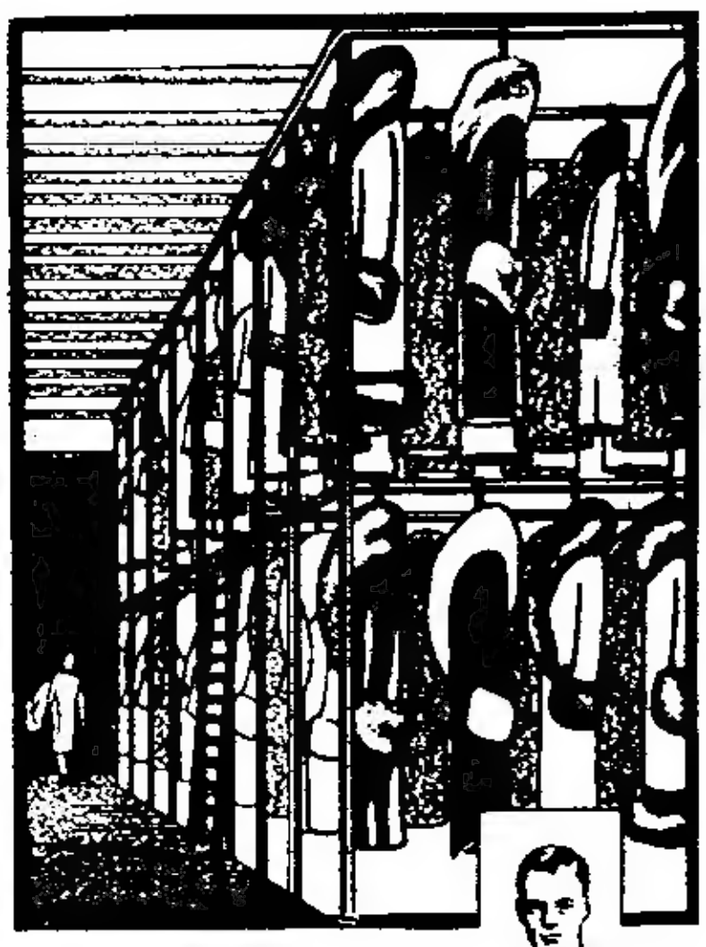
Mr. and Mrs. H. Shoot, St. Ann's Road, motored to Philadelphia, New York and Atlantic City for the holidays.

Mrs. Samuel Hermant, Roxton Road, left Monday morning for Glace Bay to visit her daughter, Mrs. Hamburg.

Mrs. M. Hanisch, Douglas Drive, entertained at a bridge Tuesday evening, honoring Mrs. Lewis P. Cutler, of Brooklyn, N.Y.

Mrs. S. Wenograd, of Philadelphia, is with her daughter, Mrs. Herbert G. Gordon, Walmer Road, for a few weeks.

Mrs. D. Davidson and son, Cecil, Beatrice Street spent Passover week in Oshawa, with Mr. and Mrs. M.



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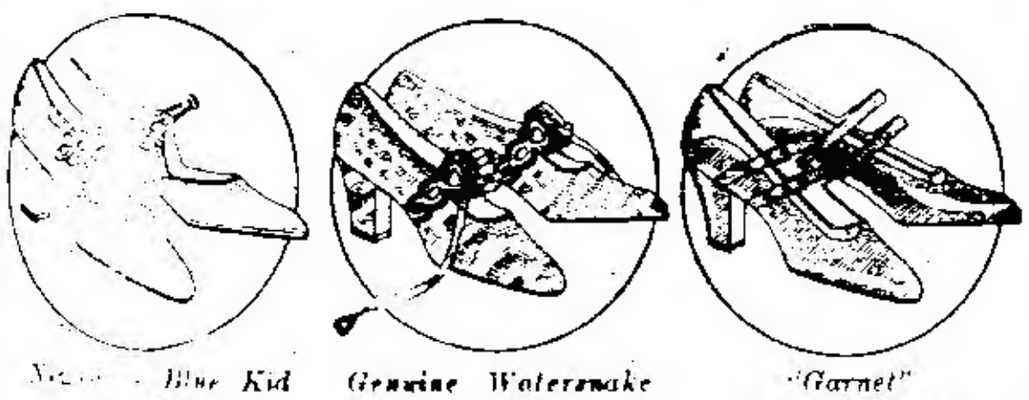

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Davidson, Summerville Avenue. Mr. Davidson joined his family for the week-end.

Mrs. S. J. Salem, Howewood Avenue, entertained at bridge Monday evening at a down-town tea room in honor of Mrs. Lewis P. Cutler, of Brooklyn, and Misses Mary Samuels, R. N. and Sylvia Dover, R.N. of New York City.

Mrs. D. Kertzer, Grace Street, gave a bridge Wednesday last honoring Mrs. M. Black, of Hamilton. Prizes were won by Mrs. M. Rogul and Mrs. M. Black.

Mr. and Mrs. H. Ruben, Crawford Street, are home from a motor trip to Chicago, where they spent Passover.

Miss Lillian Daniels, Niagara Street, was at home to her friends Sunday evening to compliment Mrs. Lewis P. Cutler, of Brooklyn; and Misses Mary Samuels, R. N. and Sylvia Dover, R. N. of New York City.

Hostesses for Misses Sylvia Dover, R. N., and Mary Samuels, R. N., who are visiting here from New York, during the past week, were: Monday afternoon, Mrs. Ralph Gruber, Lonsdale Road, luncheon and theatre; Monday evening, Mrs. W. T. Jones, Bathurst Street, evening; Tuesday afternoon, Mrs. S. J. Salem, Homewood Avenue, theatre party; Wednesday afternoon, Miss Rosetta Houzer, Spadina Road tea and theatre; Wednesday evening, Mrs. Ralph Gruber, Lonsdale Road, dinner; Friday, Mrs. M. Levine, Jarvis Street, dinner.

Miss Claire Rosenthal, Vaughan Road, has left for an extended trip to the South.

Mrs. S. Salem, Homewood Avenue, entertained at a theatre party Tuesday afternoon in honour of Mrs. Lewis P. Cutler, of New Lork.

Miss Helen and Elliot Marrus, of Burnside Drive, have gone to New York where they will be with their grandparents, Mr. and Mrs. M. Liman, for a few weeks.

Mrs. B. Hillman, Bathurst Street, was hostess at a theatre party Saturday afternoon, honoring Misses Mary Samuels, R. N. and Sylvia Dover, R. N., of New York City.

Mrs. M. L. Levy and children, Normanna Avenue, spent the week-end in Hamilton with her mother, Mrs. I. Levy.

Ben Luxenberg, Palmerston Boulevard, left for New York Friday and will be away for about ten days.

Mrs. Jack Goldhaber and baby, of Buffalo, are with her parents, Mr. and Mrs. J. Kals, Queen Street west, for the holidays.

Mr. and Mrs. N. Gula and daughter, Ruth, of Detroit, who have been with her parents, Mr. and Mrs. I. Skolnick, College Street, for Passover, returned home.

Mrs. M. Toker and son, Springmount Avenue are spending the holidays in York, Pa., with her mother, Mrs. David Kagen.

Mrs. J. J. Dubey and sons, Howard and William, Lyndhurst Avenue, left for New York, Thursday night. They will be with her mother-in-law, Mrs. M. Dubey, for two weeks.

Mr. and Mrs. L. N. Nadler and Mrs. Raymond Allen, Vaughan Road, who have been in Montreal for the Passover holidays, returned home.

Mrs. A. Greben and children, Ossington Avenue, who have spent the past ten days in Buffalo, N.Y., the guest of her sister-in-law, Mrs. Gelman, returned home Sunday.

Mrs. Joseph Singer and son, Vernon, Palmerston Blvd., have left for New York to spend the vacation with Mrs. Joseph's sister, Mrs. Edward M. Cohen.

Noah Fox, of London, Ont., is visiting his brother-in-law and sister, Mr. and Mrs. Rube Cohen.

Miss Bernice Ducoffe, of the Ontario Ladies College in Whitby, Ont., was with her parents, Mr. and Mrs. M. A. Ducoffe, Lonsdale Road for the holidays.

Mr. and Mrs. Harry Racklin and son, Loren David, who have been with her parents, Mr. and Mrs. N. Goldberg, Bellevue Avenue for the holidays, returned home.

Mrs. L. Yolles, Lyndhurst Avenue, has returned from Florida where she spent the past three months.

Mrs. L. Soles, Kendal Avenue, entertained at bridge Wednesday afternoon honoring Miss Hanora Simon and Mrs. H. Lipsky, of Rochester, N.Y.

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SPECIAL OFFERS THIS WEEK
I.—THE TALMUD IN ENGLISH—Translated from the original text with the aid of the Greatest Commentators Edited by Michael Rodkinson—10 Volumes superbly printed—$20.00.
II.—A History of the Inquisition including the Inquisition in the Middle Ages, The Inquisition in Spain, and the Inquisition in the dependencies—Published in 1922. 8 Volumes new $16.00.

Miss Lyla Yolles, who is attending school at Highland Manor, Tarrytown-on-the-Hudson, was with her mother, Mrs. L. Yolles, Lyndhurst Avenue, for Passover.

Mrs. Sam Herlick, Maughan Crescent, who spent the past ten days in Rochester, N.Y., has returned home.

Mrs. D. Rabow and daughter, Virginia, of Buffalo, who spent Passover with Mr. and Mrs. Maurice Mentel, Ossington Avenue, returned home Monday last.

D. Einstein, of New York, who has been visiting his daughter, Mrs. H. Rosenthal, Sunnyside Avenue, has returned home.

Mrs. I. Pauline, College Street, is home from a three-weeks' vacation in New York and Boston.

Albert Kokotove, of Kirkland Lake, is spending a week with his aunt, Mrs. H. Korman, Winona Drive.

Miss Lillian Kaufman, of Buffalo, N.Y., spent the holiday week-end with Mr. and Mrs. J. Kringold, Beatrice Street.

Mr. and Mrs. I. Isenberg and Peter Sellers, of Buffalo, N.Y., were the week-end guests of Mr. and Mrs. H. Valikoff, Ossington Avenue.

Wm. Shaler, of Buffalo, N.Y., stopped at the Royal York Hotel for the holiday week-end.

Miss Marlie Kringold, Beatrice Street, entertained at luncheon and theatre for Miss Lillian Kaufman, of Buffalo, N.Y.

Dr. and Mrs. Thomas Bochner, of New York, who were with the Godfrey family, Vaughan Road, for the Passover services, motored back with Mrs. A. Clavir, Northcliffe Boulevard.

Mrs. H. L. Fogler, Glen Road, who has been in New York, returned home Thursday.

Sylvia Hartman, Braemore Gardens, was with her cousins, Mr. and Mrs. A. Hartman of Detroit, Mich., for the holiday week-end.

Doctors Bernard and Gordon Mannis, of Anne Arbor, Mich., were with Mr. and Mrs. J. S. Granatstein, Rosedale Heights Drive, for Passover and returned home Sunday evening.

Mr. and Mrs. B. Stone, Burnside Drive, are expecting Mrs. M. Wyston, of New York, Mrs. Stone's mother, Saturday morning.

Mrs. M. Pivnick, Wells Hill Avenue, is entertaining Wednesday afternoon at a party in honour of her daughter, Lucille's, eighth birthday.

Mr. and Mrs. S. B. Temple and son, Indian Road, came back Tuesday evening from a trip to Montreal.

Mrs. A. L. Shapiro and children, Stibbard Avenue, left last Friday for Montreal to be with Mr. and Mrs. A. J. Shayne.

Mr. and Mrs. T. Hoffman, of Boston, Mass., are the guests of Miss Fanny Yavner, High Park Avenue.

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Mrs. [illegible] Mendelson, Palmerston Boulevard, is expecting her sister, [illegible] Pierce, of Timmins, Ont.

Mrs. H. Rotenberg, Hilton Avenue, are taking a three weeks' trip to New York and Atlantic City. They will be accompanied by their son and sister-in-law, Mr. and Mrs. [illegible] Rotenberg, of Windsor, Ont.

Miss [illegible] Shulman, R.N., of Hudson, Que., has accepted the post of matron at a children's camp in Maine.

Mrs. A. [illegible] Wynston and children, Palmerston Boulevard, who spent the winter in Florida, are to arrive home Saturday morning.

Mrs. H. Rotenberg, Hilton Avenue, entertained at seven tables of bridge Wednesday last, honoring her sister-in-law, Mesdames P. Rotenberg and M. Rotenberg, of Detroit, Mich.

Mrs. H. D. Golby, Bloor Street West, gave a dinner Sunday evening for Miss Corinne Tilton, who is appearing at Shea's Hippodrome this week. She also entertained at a luncheon at the Arcadian Court, Tuesday afternoon, in her honor.

Mr. and Mrs. M. D. Ginsberg, of Cleveland, Ohio; Mr. and Mrs. N. Rouff and children, of Detroit, Mich.; and Mrs. A. Barnett and son Melvin, of Buffalo, N.Y., who were with Mrs. A. White, Palmerston Boulevard, for Passover, went home Monday.

Miss Anne Sugar, Palmerston Blvd., who has been visiting her sister, Mrs. Earl S. Fisher, of Detroit, Mich., for the past five months, is home.

Mrs. J. King, Harbord Street, accompanied her mother, Mrs. Kate Goldberg, of Buffalo, to New York, whence the latter sailed for England on the S. S. Berengaria. Mrs. King returns from New York Saturday.

Mrs. Earl S. Fisher and children, of Detroit, Mich., were with her parents, Mr. and Mrs. J. Sugar, Palmerston Blvd. for the holidays.

Mr. and Mrs. J. Minarsky and family arrived from the continent on the S. S. Colonial, docking at Halifax, and will be in Toronto Wednesday.

Miss Pepple Rother, Gerrard, St. East, has left for New York where she will be the guest of her Aunt, Mrs. M. Altman, for two weeks.

Mr. and Mrs. M. Rosenberg and daughter, Renée, of Pittsburgh, Pa., who were with Mrs. Rosenberg's parents, Mr. and Mrs. D. Trackman, Simcoe Street, for Passover, went home Monday.

Mr. and Mrs. A. H. Stein, (née Marion Cornfield) of Brooklyn, N.Y., were with her mother, Mrs. S. Cornfield, Beatrice Street, for Passover. Mr. Stein returned home Monday but Mrs. Stein is remaining with her mother for some time.

Miss Eva Trackman, Simcoe Street, is spending three weeks with her sister, Mrs. M. Rosenberg, of Pittsburgh, Pa., and a short time in New York.

Engagements

Mr. and Mrs. Maurice Joel, 102 Pacific Avenue, announce the engagement of their elder daughter, Ida Olga, to Dr. Maurice Kline, youngest son of H. B. Kline and the late Mrs. Kline, of Edmonton, Alta. Marriage in September.

ANNUAL BRIDGE

The Bay Street Synagogue Ladies Auxiliary is holding its annual bridge and mag jongg at "Old Spain" Wednesday, April 30th. Tickets from Mrs. S. Weinstein, Kl. 8822.

SIGMA ALPHA GAMMA

Sigma Alpha Gamma met Sunday, April 20th, at the home of Miss Bessie Lurie. Members present were Misses Gert Shniffer, Betty Linde, Florence Herbert, Gert Lewis, Gert Shumer, Marjorie Horenblas, Helen Weinberg, Bessie Lurie and Clara Weinstein. Refreshments.

Holy Blossom Synagogue
115-19 Bond Street
Sunday, April 27th, at 11 a.m.
RABBI EISENDRATH
will speak on
MR. MENCKEN MOCKS THE GODS
A Pulpit Review of his Latest Book.
The Public is Welcome

ath Mats
nd Washable Rugs

There are many of the heavier household articles that can be washed. Just at this time, most households are going through the ordeal of spring house-cleaning. Keep in mind this laundry for such things as washable rugs, bath mats, or anything that soft water and good soap can cleanse. We have five different kinds of family wash service, all reasonably priced, one of which will assuredly meet your requirements. Phone and have one of our young ladies tell you about these services—or stop any one of our courteous drivers.

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CARD OF THANKS

Mrs. M. S. Gottlieb, 68 Beatrice Street, has returned home from the Western Hospital and wishes to thank her relatives and friends for the flowers and visits. Also special thanks to the Ladies Auxiliary of Sons of Jacob and the Queen Esther Rebeccah Lodge.

HAMILTON

Mrs. H. Kentor and children have returned from Indianapolis where they visited with her parents.

Miss Gladys Epstein is visiting in New York.

Louis Epstein, of Ottawa, visited with Mr. and Mrs. I. Levy over the week end.

Canadian Bnai Brith Lodges to Hold Conference

The twelfth Canadian Conference of Bnai Brith is to be held Sunday, April 27th, at the Royal Connaught Hotel, Hamilton, Hamilton Lodge, headed by President Harry Miller, will be host. A social gathering has been arranged for Saturday evening preceding the official sessions. The Conference will open Sunday morning. A banquet will close the proceedings. The Canadian Conference was organized in 1924. Past Presidents of the Conference are: Marcus M. Sperber, K.C., Montreal; Louis M. Singer, K.C., Toronto; Isidore Markus, Toronto. Present officers: President, Dr. Isidore Goldstick, London; vice presidents, Edward Barkoff, Montreal; Harry Rosenthal, Toronto; David Wolf, London; M. H. Levey, Ottawa; R. G. Cohen, Windsor, Louis Florence, Hamilton; A. D. Smith, Sherbrooke. Treasurer, Saul Kaufman, Toronto. Secretary, Jacob Markus, Toronto.

Misses Helen and Reba Frank are in Toronto with Mr. and Mrs. E. White.

Mesdames L. Epstein and S. B. Lyons were in Toronto, the guests of Mrs. A. Simonsky.

Hasassah held a Pesach bridge at the home of Mrs. L. Stein, Hughson St. Eleven tables were played. Hostesses were Mesdames J. Hershowitz, M. Frucht, L. Stein, D. Laskin and L. Greenfield.

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Bnai Brith to Extend Convention Invitation

At a meeting of Bnai Brith Lodge Monday, April 21st. at the King Edward Hotel, an invitation was extended by the Toronto Lodge to the District Grand Lodge to hold the 1931 annual convention in this city. The convention will take place in April and it is expected that about 500 delegates from the District which includes the City of New York will be present. Louis M. Singer, K.C., will become the first vice-president of the District at the convention to be held in New York next month. An open class initiation of candidates takes place Tuesday, May 6th., in the Crystal Ball Room of the King Edward Hotel. Judge Myron Sulzberger of the Supreme Court of New York State has been invited to be guest speaker. Public invited. A committee consisting of Saul Kaufman, Harry Rosenthal, Mort Levy, I. Markus and H. R. Horn, were appointed to arrange for this meeting. A dance for members and ladies will be held Monday, May 18th., in the Alexandra Room of the Hotel.

I. Markus, chairman of the Bnai Brith Boys Camp, announced that Percy Kopman has been appointed Camp Director for this year; and N. Perlmutter vice-president will be secretary of the Camp Committee. A committee will be convened shortly to deal with applications for admission to the camp. Charles Lewis, Chairman of the Boxing Show Committee, reported a profit of approximately $1500 in connection with the recent Amateur Boxing tournament at the Coliseum. About 100 members were present at the meeting, with President J. M. Gordon in the chair.

Y.P.M.F.

A meeting of the Y. P. M. F. was held at the home of Miss Esther Rogow, Euclid Avenue. In a debate the affirmative was: Lily Steinberg, Jennie Enchin: negative. Bertha Safer, Hannah Salmansky. The decision was a tie. Pot-Pourri and tea Sunday, May 4th. Information, from Miss Lily Steinberg, Trinity 0972W. Current events were discussed.

SPRING ATHLETIC CLUB

The Spring Athletic Club, formerly the Wynn A. C., was re-named to honor the late Joseph Spring. Herman Sivitz spoke. It was decided to carry 16 players on a baseball team and that a House League be formed. The team winning the house league will be given a banquet and a theatre party. The number of players signed: Bantams, 43; Midgets, 27; and Juveniles, 19. The Sping A. C. will meet at the Hebrew Free School 64 D'Arcy St., Monday, April 28. To join this organization be present at this meeting.

Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbors' tiles.

The Island Within

(Continued from page 17)

deeds. But the hands of the holy people wearied and their hearts misgave them and their strength went out of them. They hid themselves from the sword in their innermost chambers and mortified themselves with penitential fasts. Three days they fasted, both day and night, until their skin clung to their bones and they were thin as faggots. They cried aloud and wept in the bitterness of their hearts, but their Father heard them not. He rejected the tents of Israel; a cloud was round about His Countenance; for this matter was fated and a punishment for old sins. And He had chosen this generation because it had the strength to bear witness in His temple, to fulfil His word, to sanctify the ineffable Name. It is concerning such that David spoke: Praise the Lord, ye messengers, ye heroes who are mighty to fulfil His word.

"In that year the Passover fell upon a Thursday and the first day of the new moon of the month of Ijar on a Friday. It was on the Sabbath, on the eighth of Ijar, that the judgment came upon us. The Crusaders, joining themselves with the townsfolk, arose first against the holy and pious congregation of Speyer, thinking to catch them all in the house of prayer. But the Jews, getting word of this, rose early on the morning of the Sabbath, prayed hurriedly, and left the house of prayer. The enemies, seeing that their plan had failed, fell upon the Jews and slew eleven of them. Thus the fatality began.

"When the evil news came to Worms that eleven men of Speyer had been slain, the people of Worms cried to the Lord and raised a great and bitter weeping, for they saw that Heaven had determined their destruction and that there was no way out,

SUPER DE LUXE COMEDY WITH DOZEN GREAT STARS AT LOEWS'

Twelve of the biggest names in pictures and two of the greatest directors at Hollywood combine to produce the finest comedy drama since the screen commenced to talk. "Free and Easy" is the result and the premier of this all talking fun feature will be at Loew's Theatre next Monday, heralded by the praises of the biggest film reviewers on the continent.

"Free and Easy" begins where the rest of the talkies finished. Love, drama, suspense, and side splitting fun have their part in this spectacle of the screen with its line up of stars and its peppy story. Buster Keaton makes his talking debut in a burst of glory. Trixie Friganza is the funniest female the screen has ever known. Bill Haines is his own fresh self. Bob Montgomery more dashing and dangerous than ever. Gwen Lee a yell. Anita Page adorable. Dorothy Sebastian more lovely than in any picture yet. Lionel Barrymore triumphs. John Miljan, Karl Dane, Fred Niblo, David Burton and William Collier Sr as master of ceremonies are also in this galaxy of big names. The picture is a picture of Hollywood and the talking studios. It tells for the first time how they make the articulate screen successes. And it is the best comedy made this year. Songs, wonderful sets and the latest fashions and to the pep of this "Free and Easy" wow.

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neither forward nor backward. The congregation divided itself into two parts: one part fled for refuge into the bishop's castle; the other part remained in their houses because the townsmen had promised them protection. But these promises were false and treacherous and like a broken reed. The townsmen had an understanding with the Crusaders that our name and our remnant was to be obliterated. 'Fear them not,' they spoke to us, 'for whoever slays one of you will have to answer us with his life.' By fair speeches they made all flight impossible. Relying on their faith, the Jews put into their hands all their goods and precious things, for the sake of which the townsmen betrayed them afterward.

"On the tenth day of Ijar these wolves of the desert attacked those who had remained in their houses and exterminated them—men, women, and children, young and old; they buried them down the stairs and hacked down the houses and plundered and looted; they stole the scrolls of the Torah and stamped them into the mud and shredded and burned them and left death and horror behind them where the children of Israel had dwelled.

"On the twenty-fifth of Ijar the terror came also over those who had taken refuge in the house of the bishop. The enemies tortured them like the others and delivered them over unto the sword. But they had been fortified by the example of their brethren and accepted death and sanctified the Name. They stretched forth their heads to be hewn off in the Name of their Creator; nay, many and many too laid hands of violence upon themselves and their most dear. One slew his brother, another his kinsmen or his wife and his children; bridegrooms slew their brides and tender mothers their little ones. All accepted from the depth of their hearts the judgment of God and, commending their souls to their Maker, cried in a loud voice: Hear O Israel, the Eternal is our God, the Eternal is One. The enemies stripped them naked and dragged and hurled them about; they left none save a few whom they forced to accept baptism. Eight hundred was the number of the slain on these two days; naked they were thrown into a common grave. They fell by the hand of God. He brought them to their rest, to the great light in the Garden of Eden. Behold their souls are in the covenant of life with the Eternal Who made them even unto the end of days.

"Now when the pious men of the great congregation of Mainz, shield and refuge of our exile, famous through many lands, when they heard of the slaughter of the saints in Speyer and in Worms, they were first stricken and their hearts turned to water and they cried to God with a great cry. Thereafter they met together and chose wise men out of their midst to take counsel how the evil might be averted. These chosen men determined to ransom the lives of the congregation by giving their entire fortunes as bribes to the princes, the governors, the bishops, and the counts. The heads of the congregation who were well seen at the bishop's court went thither and spoke to him and to the officers of his household and asked them what they should do to escape the fate of their brethren in Speyer and Worms. The answer was: 'Take our advice. Bring all your treasures into our treasuries and do you with your wives and sons and daughters and all who are with you come into the house of the bishop and stay there until the Crusaders have passed by. Thus you will be secure.' They spoke thus, but their words were lies. They brought us into their power; they caught us as fishermen catch fishes in a net in order to rob us of our money, as afterward they did. This the event explained the beginning. Only the bishop was honestly inclined to put forth his power in our favor. But had we not given great gifts to him and his servitors for their promise to protect us? But neither bribes nor pleas availed in the end nor guarded us when the day of wrath came.

"It came to pass on the day of the new moon of the month of Sivan that Count Emicho, the oppressor of all Jews—may his bones be ground in a mill of iron!—came with mercenaries and Crusaders and villagers and set up his tents outside of the walls of the city, for the gates had been barred. He was our sorest enemy who had mercy neither on old men nor virgins nor suckling babes nor the sick, who was bent on stamping the people of God into the mire and put our youths to the sword and ripped open the bellies of our women who were with child. He wore the Crusaders' cross and was a leader of armies. He feigned that a messenger of the Crucified had appeared to him and set a sign upon his flesh and promised to wait for him in Sicily, there to crown him with the crown of empire in token that all his enemies were overcome. For two days he beseiged the city.

"Learning of the arrival of this impious one, the elders of the congregation of Mainz hastened once more to the bishop and bribed him with three hundred marks of fine silver, beseeching him to remain in the city, for it had been his plan to visit the villages of his diocese. He invited all the congregation into the great hall of his palace and vowed to stand by them. The count of the citadel too declared that he would protect the Jews until the Crusaders should have fared onward, but stipulated that the Jews were to bear the costs. To this the Jews agreed and both the bishop and the count declared that they would, if need be, die with them. Furthermore, the congregation determined to give money to the impious Emicho as well, and to assure him in a writing that other congregations upon his way would pay him equal honors. 'Perhaps,' they said, 'God will still show us mercy.' Thus to the bishop and his officers and to divers of the townspeople they gave four hundred marks of silver and to the impious Emicho they sent seven pounds of pure gold. But it was all of no avail.

"It was on that third day of Sivan which once, when the Torah was given us, was a day of sanctification and separateness for Israel; upon this day it was also granted to the saints of the congregation of Mainz, separated and purified, to ascend unto God together. In their death they were not divided. All were in the bishop's great hall when the wrath of God arose against them like a flame. In one place they were gathered together. With them were the Torah and greatness of soul, wealth and honor, wisdom and humility, charity and faith. And all was mown down. They were destroyed as were the sons of Yerushelaim when the temple and the city fell.

"At the hour of noon the cruel Emicho moved against the city with his hordes, and the citizens opened the gates. 'Behold, the gates opened of their own accord,' said our enemies. 'Thus doth the Crucified to be revenged upon the blood of the Jews.' With fluttering banners the army drew up before the bishop's castle. But the sons of the holy covenant knew no trembling in the face of these mighty numbers of the enemy. All of them, strong or weak, put on armor and girded on swords. Rabbi Kalonymos ben Meshullan led them. And Rabbi Menachem ben David Halevi, one of the great men of his age said: 'Do you sanctify the ineffable Name in perfect devotion?' Thereupon they proceeded toward the gate in order to fight against the Crusaders and the townsmen. Cruelly the combat raged. But by reason of our sins our enemies prevailed against us and streamed into the castle. The bishop's men, pledged to help us fled, and delivered us into the hands of the wicked. The bishop himself fled into his church, for they threatened him because he had spoken in favor of the Jews.

"May darkness devour the memory of that dread day! May God forget the name of that day and let no light shine upon it forever! Why were ye not extinguished, O constellations, ere you lit the earth for our foes?

"When the sons of the holy covenant saw that their fate was about to be fulfilled since their murderers swarmed into the court, they lifted up their voices—old men and youths, virgins and children, men servants and maid servants,—and wept. But they submitted to the decrees of the Eternal and urged each the other to take upon him the yoke of Israel's martyrdom. And their one deep fear was that the weakness of the human flesh under the extremity of torture might keep any from sanctifying the ineffable Name. Therefore they all cried, cried even as one man and with a loud voice: 'We dare delay no longer, for the enemy is upon us. Let us hasten and sacrifice ourselves to the Lord. Whoever has a knife, let him see that it has no notch and let him first slay us and then himself.'

"The first upon whom the enemies came in the countyard were some of the most devout, among them that great scholar, Rabbi Jitzchak ben Moshe. These pious men had disdained to flee into the inner chambers in order to buy one more poor hour of life. Nay, they sat wrapped in their praying-shawls ready to fulfil the will of their Maker. The enemies first overwhelmed them with stones and arrows and then hewed them down with their swords. When those in the inner chambers saw the great patience of these saints they cried: 'The time has come!' The women girded their loins with strength and slew first their sons and their daughters and then themselves. Many men, too, plucked up courage and slew their wives and their children and their servants. Gentle and delicately nurtured women slew each her favorite child. Men and women slew each the other. And girls and young men and women who were betrothed looked out of the windows and cried: 'Behold, O God, what we do to sanctify Thy holy Name and to avoid being forced to acknowledge the Crucified!' Some slew and some were slain; the streams of their blood flowed and the blood of men was commingled with that of their wives, of fathers with that of their children, of brothers with that of their sisters, of teachers with that of their pupils, of children and babes with that of their mothers. All, were slaughtered upon that day for the sake of the Oneness of the dreadful Name of God. He who hears thereof, is not his very soul shaken? For what has man seen in all ages like unto this thing? Ask whether since the days of Adam there was a martyrdom like this? Eleven hundred were sacrificed on one day. Each was like the sacrifice of Isaac, the son of Abraham which made to tremble the foundations of the universe. Why then did not the heavens grow dark and the light of the stars go out and the sun and the moon die in their stations on that third day of Sivan when eleven hundred souls were slain in martyrdom — children, among them, oh, so many, and little babes, the poor innocents who had not yet sinned? Canst Thou let such things be, O Lord? Were they not slain for the sake of Thee? Avenge, O Lord, the blood of Thy servants soon, in our days, for our eyes to behold! Amen!

"Has human ear heard a tale like unto that of the deeds of that young woman named Rachel, the daughter of Rabbi Jitschak ben Asher and the wife of Rabbi Jehudah? 'I have four children,' she said to her friends. 'Spare them not for the Christians to catch them alive and make renegades of them. Let them, too, sanctify the Name!' But when one of her friends took up the knife to slay one of the children the young mother cried aloud and beat her head and breasts. 'Where is thy loving kindness, O Lord?' she cried: And in her despair she spoke to her friend: 'Oh, do not kill Isaac before the eyes of Aaron. He must not see his brother's death!' But when little Aaron ran away, she nevertheless took Isaac, who was the younger and fair to look upon, and killed him and caught his blood in her sleeves as in a ewer. Aaron, seeing this, nevertheless, tried to hind behind a chest. The woman also had two very lovely young daughters, Bella and Madrona. These took up the knife of their own free will and whetted it and brought it to their mother and bent back their white throats and besought her to sacrifice them. When now she had slain three of her dear children, Rachel called to her last child, to Aaron: 'Where are you, my son? I dare not spare you!' And by his foot she drew him forth from behind the chest where he was hidden and sacrificed him unto God. When her husband saw the death of his four lovely children he went and cast himself upon a sword and his entrails oozed forth from his quivering body. But the mother hid her dead children two in each of her wide sleeves, and sat her down and lamented. When the enemies came into the room they roared: 'Give us the gold, Jew wench, which is doubtless hidden in thy sleeves!' But when they saw the dead children they struck down

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Rachel, the mother, with one blow, so that she perished without a moan."

He had been reading long, and now for the first time lifted his face. Beneath his intense absorption he had felt a dull impulse. What was it? Yes, he thought he knew. Slowly the impulse rose intelligibly into his consciousness. He got up and walked to his shelves, to the shelf where he kept his favorite non-medical books. There it was, the volume of the great Christian philosopher. And the volume fell open, as Arthur drew it forth, almost at the page and at the penciled passage which he wanted, the eloquent and moving passage in which the philosopher declared that he would rather, in such a life as this, take his station with the Crusaders under the banners of the Cross than with those "Jews and Protestants" who love the world and possess it. He put the book back and began to pace up and down. He had always read that passage with the faintest of protesting twinges. But that twinge had been involuntary and irrational. His waking mind, aware of the historic process as described by Christian writers—and whether they were believers or not did not matter—his waking mind had accepted the legend and the symbol of the Crusades as wars and pilgrimages following a dream, an ideal, of the Crusaders as men who pressed to their bosoms something not made with hands. And his mind had also accepted the legend of the Jews (forced thereto, perhaps, he would have argued, by untoward conditions) as materialists and money-grubbers in that world of the streaming legions of Christ and of the great cathedrals. And he would not be less than just now, he considered, nor deny that above that rabble of murderers and thieves were remote leaders inspired by a sense of high and exotic adventure tinged by a mystic faith. But man for man, woman for woman, child for child, it was his people, it was the Jews who had clung to that which is not made with hands and had engaged, in those mediaeval days and years, in an adventure which would draw down to them the everlasting mercy of God, if there was a God, the everlasting reverence of man, if man were not a liar and a special-pleader and wholly blinded by the idols of his tribe and place and tradition. And of course all history had been written from the same point of view and was, therefore, so far as Jews were concerned, a falsehood and a libel from beginning to end. And yet everywhere or nearly everywhere, Jews not only went to Christian schools and believed what they were taught, but believed it with passion and with romantic yearning and identified themselves spiritually with those who had carried the banners of the west to the Holy Land.' And the great lie was still in the making, was being lived day by day, hour by hour, here, as Reb Moshe would have said, in our generation and in our day. Jews were still regarded as money-grubbers and as stripped of spirituality, and the Christian rabble still held itself superior. And the thing had gone on so long and the flail of the ages had been so continuous and the lie had so soaked in that it would be no wonder if in truth so and so many Jews had become subtly or grossly cynical and had set their all upon material things. Nor had the actual slaying, the actual martyrdom, ever ceased. Yesterday in Russia, today in Rumania, tomorrow where?

He went back to his desk and sat down and took up the manuscript once more. The great and tragic tale repeated itself; it repeated itself in Ham and Sully and Carentan in France. Now and again the chronicler wove in some brief laconic human incident that lifted an hour and a day out of that far past into the very nearness of the living heart. "Two men, Rabbi Ischak ben Rabbi Joel, a Levite, and Max Yehudah, were in their vineyard on an autumn day, gathering the grapes. There a malignant Crusader fell upon them who were unarmed and slew them and fled. The dead Jews were buried with their fathers. The Crusader was never seen again. . . ." Somewhere a pious and repentant bishop caused the dead bodies of the slain Jews and the legs and arms and toes and thumbs that had been hacked from living Jewish bodies to be gathered in a wagon and washed and anointed and buried in his garden. "Later," said the chronicler, quietly "later Rabbi Chiskiah ben Rabbenu Eliakim and his wife Judith bought the garden of the bishop and gave it to their brethren as a burial-ground. Their memory is blessed." The dread tale repeated itself in the towns and hamlets of England, especially in the city of York, where, at their own bidding and behest, Rabbi Jomtov slew sixty of his brethren lest they incur the danger of apostasy under torture. "Many a one who in ordinary life was so luxurious and fearful that he dared hardly set his foot upon the ground now commanded his children to be slain before his eyes. Others jumped into the flames in order thus to bear witness to the Unity of the Eternal. . . Their houses were demolished, their gold and silver stolen, and their precious books, incomparable in beauty and more costly than jewels, were sent to the Continent and sold to the Jews of Cologne and of other cities."

Arthur put his hands against his temples. Often in other years he had a little resented his father's absorption in business. He thought that he suddenly understood the quality that marked Jewish absorption in business. Money was not success; money was security, weapon, defense, it built a home in the homeless world; it was the only reliance in the evil day. The enemy was never to be reasoned with. He might be bought off. . . . There were the learned to be taken care of and the poor and God's fools. . . . . He read on and one passage concerning the happenings in England burned strangely into his mind: "There was a town in which the community consisted of only twenty souls. And they were all proselytes. All these were slain. They would not return to their former faith, but preferred to sanctify the Name by their death." He didn't, of course, care about myth or ritual or dogma. He never would. But he had always taken it for granted that even in the ages of faith the Jewish faith had had no persuasive power, that the spirit of Israel was hard, self-contained, unbending. But in that age one Christian proselyte outweighed ten thousand Jewish ones. For the Jew who became a Christian received in return security and fellowship, and honor; the Christian who became a Jew received hatred, torture, death. There were a few more pages. He could read no more. And had he not read enough? . . . How still it was about him! Still as the beginning of things The only pain in the stillness was the absence of his child's voice. He must try to save his son's heritage for him, his incomparable spiritual heritage. His son should not stand before a Gentile friend as he had stood beside Charles Dawson, and wish that he, too, could boast as ancestors tartaned clansmen who had fought at Flodden Field. His son should have too much pride to need to be proud. Too much inner security to be hurt by words of slights. His son should be incapable of feeling excluded; he must possess the knowledge that he stood by birth at the human centre of things. For if history has an ethical direction its symbol is not the clansman or the warrior, but he who passively defends an idea and thus sanctifies an ineffable Name. . . . .

He made an appointment to see Elisabeth. The Adamses asked him to dine, but he said that he preferred to come in after dinner. He hardly knew whether he wanted to see Eugene and Joanna or not. He left it to chance and was received by his cousin. Eugene talked trivialities. Each knew that a subject burned between them. But Eugene had armored himself in advance. He had chosen his path with the utmost sagacity; he had reached his goal. Neither he nor Joanna ever pretended that they were not Jews; they were sincerely convinced that it mattered neither negatively nor positively. They were more than accepted. They were social and intellectual leaders in the group that was most congenial to them. If there were, in spite of all, whispers behind their backs—well, there were vulgar and stupid people everywhere. One reckoned with that. How precisely they managed to shut out of their consciousness the needs and sufferings of their people Arthur didn't know. That was, he supposed, a matter of temperament. It was also a carefully and tacitly nursed ignorance. If once one *knew*. . . . . One was careful not to know. . . . Finally, Arthur couldn't help saying, "I'm going to Rumania on a commission to investigate the condition of the Jewish communities there."

Eugene flicked the ashes from his cigarette. "Frightfully interesting. You ought to write something about your trip when you come back. I'm thinking seriously of starting a magazine. By the way, Elisabeth's novel will be our first serial. It's charming—charming." Yes, Eugene was armored. He had determined not even to admit the possibility of a discussion.

Elisabeth and Joanna came in together. Joanna couldn't be quite as icy as Eugene. In spite of her husband's frown she teased: "So, you're going back to the Jews, Arthur. What a quaint thing to do!" Elisabeth took Arthur's hand and kept it for a moment in her own. Almost immediately—it had evidently been arranged—the Adamses withdrew. Elisabeth sat down on a low chair and leaned her right elbow on her knee and supported her chin in her cupped hand. She was grave and graceful, but a little wan. She asked him first when he was leaving, and he told her.

"I'm going away, too," she said. "If you don't mind on account of John, I'm going to the country with him. I want to be quiet and I think it will do him good, too. Spring is almost here."

"Eugene tells me they've asked you to stay on indefinitely."

"Oh yes. They're very sweet to me. But it's sort of cold and comfortless here. And they quarrel with me about you." She laughed a little.

"About me?"

"Yes. Isn't it funny? I hardly know how to explain it. They think you're making a plain damned fool of yourself. In addition they consider your folly dangerous. They think that any emphasising of the Jewish question might drag them in and shake their position."

"Well, Elisabeth, and you don't agree with them?"

"Of course not. I'm my father's daughter.' I understand the religious and humanitarian temperament instinctively. When I was a kid, long before I knew what suffrage was, I thought I'd like to be a missionary in China and maybe be martyred for the sake of our Lord. Only—" She hesitated.

Arthur leaned forward. "Do go on, Elisabeth, do!"

"Well, you see, we're not suited to each other in a number of ways. I know that, you poor darling. And then can you see me, with the best will in the world, trying to be a Jewess? You can't, can you?"

"No. Things like that can't be learned. I suppose they have to be resurrected out of one's inner self."

"That's it. Of course you did me one injustice."

"What's that?"

"Through your ignorance of yourself. You didn't know you were going to resurrect the Jew in you."

"You're right, Elizabeth, quite right. But really I didn't even have to resurrect the Jew. I just put away a pretense—a stubborn, hard, protective pretense. But no more."

"It's a kind of an argument, isn't it, against mixed marriages?" Her eyes were sad.

"I'm afraid it is," he answered. "One among many others."

She nodded. "You must see John. He's getting to be such a duck. What are we going to do about him?"

They went upstairs. The child was already asleep in his little bed and they moved softly. John's long black lashes were lying on his cheeks; his nose was delicately curved; a slightly careworn look was on his forehead. Arthur kissed the child gently and they went across the hall into Elizabeth's room.

"A Jewish child," he said.

She nodded. "I'll consent to anything reasonable in regard to his education. Are there Jewish boarding-schools?"

"There must be. I'll inquire by and by. There's still plenty of time for that. But you're very dear and splendid, Elisabeth."

Her eyes were moist as she answered: "My life has been hollow too. I've come to see that recently. Maybe that has helped me to see your point of view. I think I may take a cottage in the country for good."

"Do you think you'll want to marry again, Elisabeth?"

"Can't tell. But you will, Arthur." She laughed a pathetic little laugh. "You'll marry a nice Jewish girl some day. I'll release you whenever you like."

He took her face into his hands. "It's rather a pity about us, isn't it?"

"Rather."

He kissed her and begged her to remember him to the Adamses. He would see her and the child again to say good-by.

Having listened carefully to his son, old Jacob Levy said: "I knew dot story about de old chest and de documents. My grendmudder Braine—de von who vent to die in Cherusalem—she told it to my faddur ven he vas little. Ent I can see my mudder chust like if it vas today telling us childrens about it. Of course I vas de youngest ent I didn't understent so vell. But I remember. I remember a great deal, come to t'ink about it. I t'ought I hed forgot. Vy do ve forget? Do all people in de olt chenerations didn't use to forget. Maybe in de olt country dey forget less den ve do in America. I don't know. I don't know. But in de early years here I must forget everyting ent your dear mudder—her mudder had already forgotten—ent she've told you notting. It's funny, too. In our business, you know, we come in contact wid de people dat manufacture reel Colonial antiques. Every family wid a New England name vants reel Colonial antiques ent den dey tell deir friends—some of dem, anyhow—det dey inherited de t'ings from deir ancestors. Dey're proud of deir ancestors. Vell, of course, some of dem are foolish about it. But it's natural for people to be proud of deir ancestors. Vy did we forget? Maybe because America is no place vere ancestors count. Dis is no place vere anybody cares. Only individuool vorth. But dat didn't last long. It hes changed in my time. . . . Yes, in my time. Vell, I'm glet to see my son remembering. I hope of odder young people are remembering. My chenerations tried to build down de house of Israel; maybe yours will build it up again. . . .

(Concluded next week)

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